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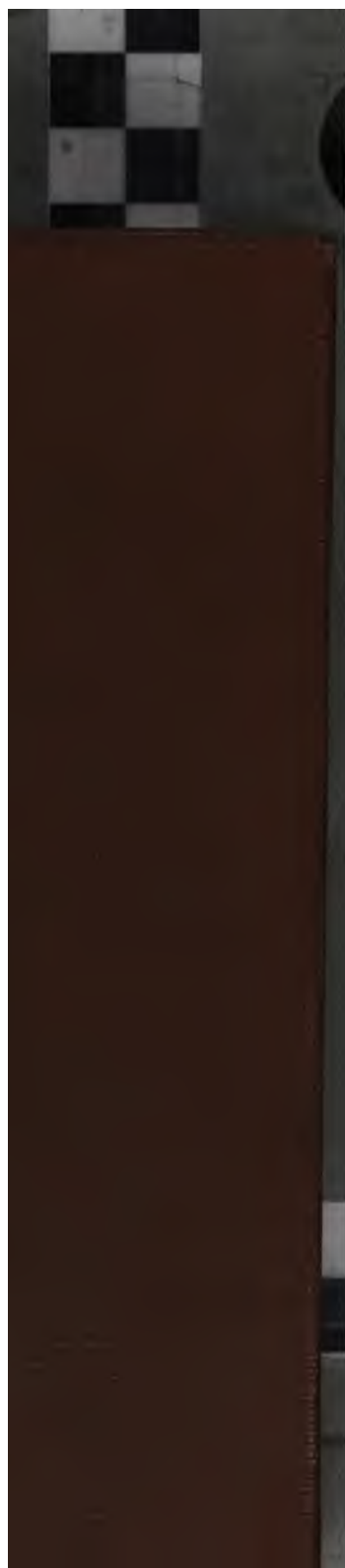
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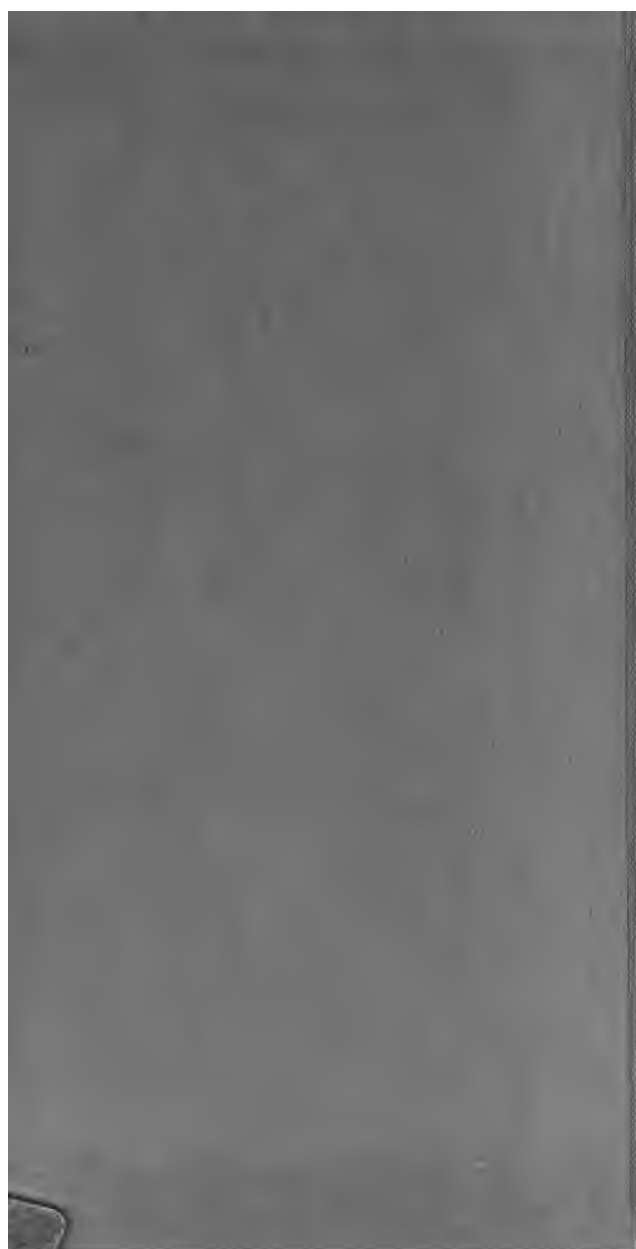
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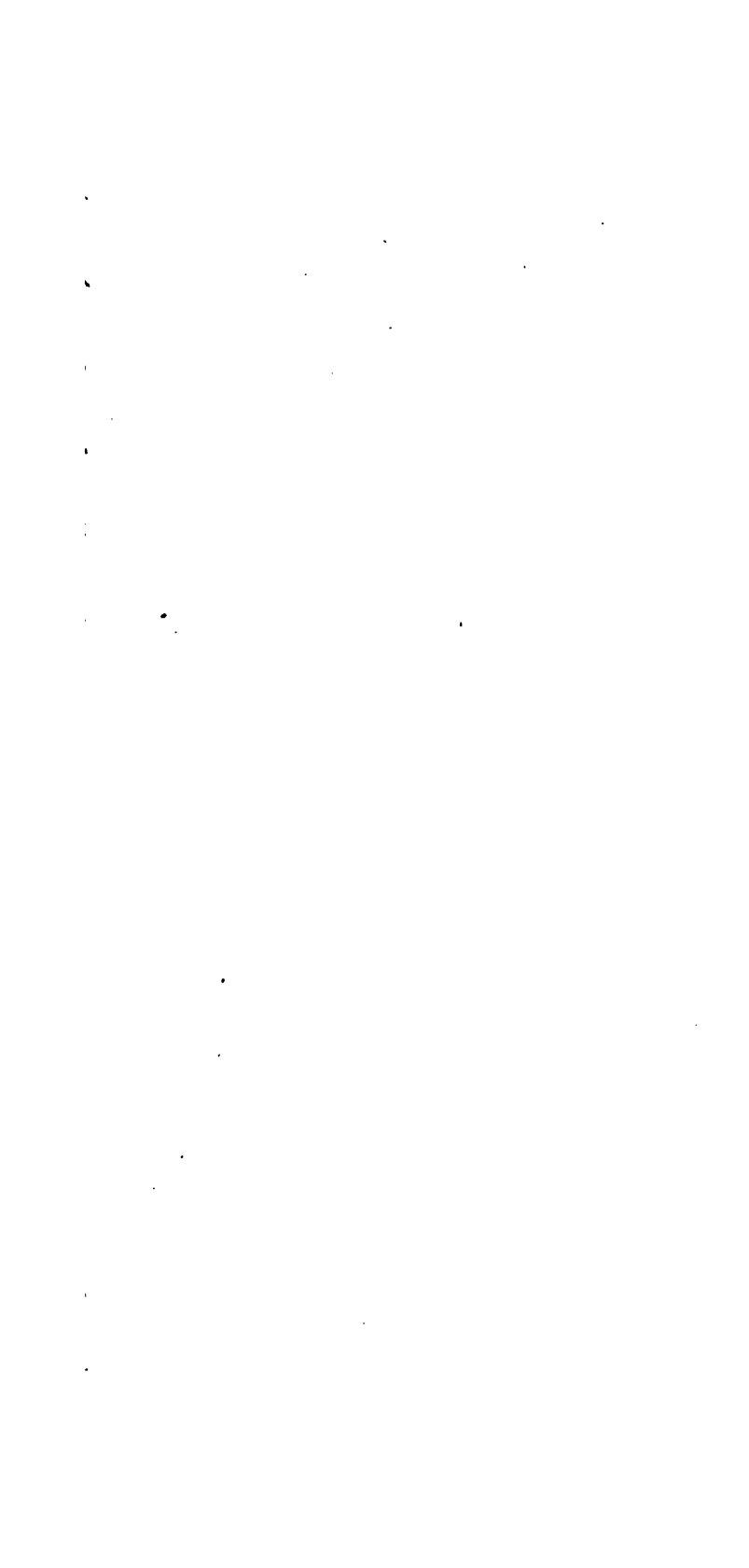














*not  
Dec. 27.*

# **FRIENDS' MISCELLANY:**

*Dr*

BEING A COLLECTION OF

## **ESSAYS AND FRAGMENTS,**

**BIOGRAPHICAL, RELIGIOUS, EPISTOLARY, NARRATIVE,  
AND HISTORICAL;**

DESIGNED FOR THE PROMOTION OF PIETY AND VIRTUE, TO PRESERVE IN  
REMEMBRANCE THE CHARACTERS AND VIEWS OF EXEMPLARY  
INDIVIDUALS, AND TO RESCUE FROM OBLIVION  
THOSE MANUSCRIPTS LEFT BY THEM,  
WHICH MAY BE USEFUL TO  
SURVIVORS.

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The memory of the just is blessed.—*Solomon.*

Gather up the fragments that remain, that nothing be lost.

*John, vi. 12.*

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EDITED BY JOHN & ISAAC COMLY, BYBERRY.

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VOL. XI.

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## **FRIENDS' MISCELLANY.**

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No. 1.]

FIRST MONTH, 1838.

[Vol. XI.

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### **JAMES MOTT'S OBSERVATIONS**

#### *On the Education of Children.*

THE object of the following compilation (for such it principally is,) is to convey in a concise manner, some ideas on the interesting subject of education; particularly to such as have not had the opportunity of reading larger works; nor, perhaps, some of them gained much instruction from the mode in which themselves were educated; and therefore, though desirous of discharging their duty to the advantage of their offspring, yet find themselves at a loss how to do it. These probably will stand open at least to examine what is said, and in reading, it is hoped will make the necessary allowance for repetitions, as they could not well be avoided in making a selection from different authors.

Great, and very important is the charge of educating children. The lively sensibility of fond parents, whilst it awakens many fears of failure on their part, will also animate them to encounter difficulties. They will scrutinize their own conduct, disposition, and opinions, in order to establish their own precepts. To do which, strict self-government is necessary; as every deviation from reason and justice, has a tendency to injure the temper, and weaken the integrity of the objects of their solicitude. If the

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child see the parent in a passion, it will naturally indulge in the like disposition: and so with respect to every other deviation from rectitude of conduct.

**Reason** and the nature of things show the necessity of early restraint, as well as culture. To effect this, and to gain a proper ascendancy over children, it is necessary carefully to avoid improper indulgence on one hand, and debasing severity on the other.

When a child is capable of being reasoned with, it ought certainly to be treated as a rational creature. But there is a time when habits of obedience may be formed, before the understanding is sufficiently enlarged to be influenced by reasoning. The first inclination a child discovers, is the gratification of will: therefore the first business of education is its subjection; and this may often be done earlier than most parents are aware of. An infant will reach out its hand to take something improper for it to have; if its hand is then withheld, and the countenance and expression of the parent refuse the indulgence, unmoved by its cries or struggles, it will soon learn to yield: and by uniformly experiencing similar treatment, whenever its wishes ought not to be gratified, submission will become familiar and easy. As children advance in age, parents, by an easy mode of conversing with them, and adapting their language to their age and capacity, may acquire almost unbounded influence over them. Some of the most impressive lessons children receive, are conveyed in this simple mode of instruction. And if parents were careful to cultivate the young mind from the first dawn of reason; watching every opportunity of communicating instruction; instilling correct ideas, and always careful that example corresponded with precept; at the

same time seeking a Divine blessing on their humble endeavours; we may safely believe, they would rarely be disappointed of having their children growing up around them, all that they could reasonably desire. How exquisite must be the delight, in reflecting that our patient superintendence has prevented errors in our offspring, which would have endangered the virtue and felicity of their whole existence!

To obtain over children an ascendancy which imprints respect and procures obedience, is of the utmost moment. But let it be remembered, that scolding, threats, or a harsh tone of voice, do not procure it. It is gained by even, steady, firm, moderate treatment, accompanied by a disposition of mind, so master of itself as to be governed by reason and judgment; and never to act by passion or fancy. Persevering, yet gentle firmness, begun in infancy, establishes proper discipline, procures obedience, and prevents almost all punishment. Whereas, on the contrary, by improper indulgence in infancy, a child's will becomes incorrigible; and then severity is resorted to in order to bring it into subjection. Consequently, the sooner a child is brought into subjection, the better for it, and easier for the parent.

As soon as the faculties of the infant mind begin to open and expand, children are curious and inquisitive. The objects around them affect their senses, and induce them to ask a variety of questions: and it is at this period that they are ready to believe every thing they hear. How much then does it concern those who have the management of them, to guard against their unsuspecting minds being imposed upon by the infusion of incorrect ideas! But do not parents too often open the way for their being thus imposed

upon? For, although when children begin to unfold their ideas by expressing their thoughts in words, we listen eagerly to their simple observations, and are delighted with them; yet, it too often happens that what was at first delightful, soon becomes tiresome; and instead of meeting with encouragement for every attempt to express an idea, they are soon repulsed for troublesome talkativeness: even when they talk sense, they are suffered to talk unheard, or are checked for unbecoming presumption. Thus we deter them from communicating their thoughts, and preclude ourselves the opportunity of affording them that information they need, and which it is our duty to give. Children feel this change severely; and they are apt to become shy, silent, and reserved towards their parents, and endeavour to console themselves with children of their own age, or complaisant servants, who are incapable of becoming their useful instructors. Would it not be more prudent to continue our attention, and listen to their childish inquiries, and not suffer even their frivolous prattle to interrupt us? Very different is this encouraging freedom in answering their inquiries, from gratifying their self-will and unreasonable demands.

Gratification of self-will, is encouraged by frequent indulgence of their improper desires; and thereby every notion of happiness becomes connected therewith, and the idea of misery with that of disappointment. Thus an over regard for personal ease and personal gratification, is implanted in the mind;—selfishness too frequently becomes the predominant feature in the character; and anger, peevishness and pride are the products. For, by improper indulgence, self-will grows so rapidly, that a capricious humour is its un-

avoidable consequence. The passions so act and react upon each other, that the frequent gratification of will engenders pride, and pride augments the desire of gratifying the will, till it becomes insatiable. Many are the tyrannical husbands and fathers, and turbulent wives and mothers, whose tempers have been formed by an education in which the will has never known a proper subjection. For, as too much indulgence increases selfishness; so certainly does the spirit of selfishness occasion miseries in domestic life.

May we not appeal to the parents, as well as persons who have lived with a family of spoiled children, for a sanction to the assertion, that the gratification of self-will has been productive of misery?

But, in endeavouring to avoid improper indulgence, let us beware of severity. For if the first strengthens self-will, and engenders pride and self-importance; the other imbitters present existence, and strikes at the root of the most valuable social virtues: and while it spoils the temper, it so enfeebles the mind, as to repress the proper energies necessary in transactions of any consequence in manhood.

That respect to the superior wisdom of a parent, which constitutes awe, and is obtained by uniting gentleness with firmness, is a salutary feeling to keep the volatile disposition of children within due bounds. But it differs widely, either from the respect accompanying the self-will consequent on uncontrolled indulgence; or the fear produced by an abject restraint that benumbs every noble energy of the mind.

Where the dread of punishment predominates, the disposition is generally artful: and the fear which is produced by severity, prompts children not so much to avoid faults, as to elude detection by base subter-



fuges, that still more incurably deprave the heart. These are too often the consequences of inflicting punishment, instead of inculcating the love of virtue.

Indeed, timid childhood can hardly resist the temptation that terror holds out to them, of endeavouring to hide offences if possible. And tho' severity should extort confession, and promises of strict obedience; it is not calculated to produce sincere repentance, nor to awaken virtuous thoughts; nor does it implant any principle to hinder the child from committing a similar fault in our absence. It's self-will may indeed be made sullenly to submit to superior strength forcibly exerted;—but it will remain unsubjected: and the odious, and much to be dreaded spirit of revenge, by this kind of treatment, is often generated. To secure comfort to parents, or real benefit to their children, obedience must flow from proper motives: and correction, to prove effectual, must be applied to the mind. To show children that we are deeply afflicted, not enraged at their misconduct, tends to awaken their feelings, and bring into action their reason: and this is a much more probable means of reclaiming them from evil, than the frequent recurrence of the agitating severity of the rod, which irritates the disposition, but rarely convinces the judgment.

It may be objected, that Solomon hath said, "he that spareth the rod, hateth his son." And there is cause to believe, that many parents, teachers and masters have sacrificed their own natural feelings and tenderness, to this figurative precept; and thus caused much of the falsehood, meanness and inconsistency imputed to those who feel themselves dependant on the will of others.

A greater than Solomon hath most expressly com-

manded, "take no thought for your life, what ye shall eat, or what ye shall drink;" and yet no rational being literally obeys this injunction, or considers it prohibiting the necessary care and thought to preserve life, by providing the needful requisites. Let Solomon's maxim therefore be understood as a strong eastern figure, intended to enjoin an early and careful restraint on every bad propensity. It is instruction, not arbitrary punishment, that must aid children in governing their own inclinations and emotions.—Blameable actions should be rebuked; and if this were done in love, without wrath or violence, false excuses or contrivances to hide what may have been done amiss, would seldom be thought of. If parents were fully aware of the dangers attendant on extinguishing the glimmering light of rectitude in their children, how conscientiously would they suppress wrath in themselves, and govern by reason and affection! for it is scarcely possible even to express displeasure with sufficient propriety when a person is in a passion; and especially to a child, whom we should aim to instruct by what we say to him.

When mild, but decided measures are pursued in education, young children will seldom need greater punishment than confinement, or being deprived of some amusement or pleasure, to curb their passions. They will probably cry when this sentence is put in force, but their tears should be disregarded, till they are submissive:—and they ought always to be confined in sight, and never where there is danger of their being affrighted; for this is what ought to be particularly guarded against. Fear probably is sometimes a constitutional defect; yet it is believed it is oftener an acquired one, and has a sufficient claim

upon our attention to endeavour to prevent it. To hinder children from touching what is hurtful, other means may be used than telling them *it will bite them*. And making it a constant rule never to give them what they cry for, will be found a far more efficacious remedy, than to call for *the old man, or mad dog*, to come down the chimney for naughty children.

And it may not be improper here to recur to a well known fact, as a proof that impressions made on the mind in early life are generally lasting. There are many sensible persons who are, through life, slaves to the terror of darkness, from their having been unguardedly frightened when children, by the foolish stories of ghosts and apparitions being seen in the dark. Here ghosts and darkness are associated together in infancy, and forcibly impressed by the passion of fear. And though reason in riper age has pointed out the absurdity, it has not always been able to extirpate the fear. It is therefore highly necessary to guard against children's hearing such ridiculous tales related.

Among the many disadvantages attending severe measures in training up children, one is, that parents too generally trust to the effects of chastisement, and are deficient in that uniform superintendence, those mild restraints, with seasonable, persuasive advice and caution, on which the forming of right habits almost entirely depends. Children who are subjected to severity, often obtain more pernicious indulgences, and take more dangerous liberties, than those who are moderately curbed and gently instructed. The quick temper that transports to harsh extremes, is often accompanied by strong affections; and when

anger has subsided, the parent is sorry for having gone so far: then too much liberty succeeds, till another fault, originating perhaps in parental negligence or idleness, or both, draws on the child another unprofitable punishment. And thus the continued crossing the humours that have been indulged, can hardly fail to call forth resentment, anger, sullenness, or obstinate perverseness: and as the frequent recurrence of anger or resentment, tends to beget hatred and ill-will, the disposition to benevolence is destroyed, and that of malevolence is introduced in its room. Were there no other ill consequences arising from austerity, than giving a disgust to home, and the probable consequence of their children's associating with company abroad, and perhaps not the **most discreet**; it ought to induce parents to guard against it.

It is unquestionable, that whatever tends to debase or harden, though it may restrain in single instances, can have no good effect in regulating the conduct in general.

But some may say, are we totally to exclude the rod? No: but it should be used very sparingly, and with great discretion and judgment;—never passionately, or in anger: and the instances wherein it is necessary on children capable of being reasoned with, will be very few, unless parents have been previously deficient in their duty. And will it be likely to benefit the child to whip it for the **parents'** neglect?

According to the wise provision of Providence, the fond endearment of parental love produces an attachment in the breast of the child; and a judicious parent will take advantage of this circumstance, to lay a foundation for that entire freedom which ought ever to exist between parents and children. If confidence has

been early invited by endearing affability, and established by prudence, reserve in the child will seldom have place in maturer years.

When children are accustomed to unbosom themselves, and unreservedly reveal their wishes to the parental friend who is most interested in their welfare, what advantages must result to them, and what pleasure to the parent! And there is no fear of losing respect by familiarity, when it is by that we gain their confidence, and thus may learn to cure their faults.

Young people who are treated as companions, by judicious and communicative parents, are seldom addicted to degrading practices. They will even forego many indulgences to avoid displeasing or giving them pain. And as they can freely tell their schemes to their liberal-minded parents, these may thereby discover inclinations in the child requiring caution against, that may save it from many entanglements.

There are few young people so void of sense, as not to avail themselves of parental advice and experience, if not discouraged by want of freedom in the parents. But let it not be forgotten, that if we would have children unbosom their thoughts to us, their confidence must be invited by kindness and condescension:—not a condescension to improper indulgences, but a kindness that increases parental influence in right government.

It is by enlightening the understanding, that young persons are brought to feel the true ground of parental authority. Injunctions and restraints are necessary for youth; but if they are softened by endearment, they will generally produce returns of obedience; and ungrateful claims to liberty will rarely oppose parental advice, when bestowed with mildness. But neglect or

hard usage on the one hand, and inconsiderate liberty on the other, vitiate the heart; and unamiable propensities become habitual. Innumerable preventive cares and small attentions, in forming good habits, are indispensable in those who superintend infancy and youth. Much misery may be prevented, by successive and seemingly trivial efforts to impress the tender mind with clearly defined perceptions of right and wrong.

As soon as a child clearly understands what is said to him, he should, in a mild, gentle, but firm manner, be told what is his duty, and what his parents will expect of him; and among other things, that he will never obtain his desire by ill humour, or crying; but that if he asks pleasantly for what is suitable, it will be granted him. This method steadily pursued, would tend greatly to prevent that fretting, crying, importuning disposition which we often see in children, in order to obtain what they desire. When children discover that tears and murmurs have no effect, they soon become manageable, and acquire a habitual command over themselves.

A child accustomed to have what he cries for, will sometimes cry for things a parent may not choose to give; and persevere in crying, till he exhausts the patience of the parent, and then he is whipped. Thus people first indulge children, and then chastise them for the natural consequence of that indulgence; and it is perhaps difficult to say which injures the temper most. "Don't touch this! don't do that!" are frequent injunctions of a parent, who nevertheless permits either to be done with impunity, till some petty mischief is done, though the child was not able to make the distinction, and then he is again whipped: and to this whipping do parents sometimes appeal as a tes-

timony that they do not spoil the child. By an early habit of implicit obedience, and a fixed determination not to grant a child what it cries for, in order to prevent its crying, and of course the occasion of all the whipping; would not the parent as well as the child be happier?

By diminishing temptations to do wrong, we act more humanely than by multiplying restraints and punishments. Hence the propriety of but few prohibitions, and these judicious, but decisive; such as we can steadily persevere to enforce. If we are not exact in requiring obedience, we shall never obtain it, either by persuasion or authority. A parent's word should be considered a law; and when made so from early infancy, it will not often be controverted. The will of the child will become habitually subordinate to the will of the parents, and obedience will be rendered natural and easy. This requires steadiness and self command: and without these, there is very little hope that the education of children will ever be conducted upon consistent principles.

I will here relate a circumstance as stated by a female writer on the subject of education: "One morning," says she, "as I entered the drawing room of my friend, I found the little group of cherubs at high play around their fond mother, who was encouraging their sportive vivacity, which was at that time noisy enough; but which, on my entrance, she hushed into silence by a single word. No bad humour followed; but as the spirits which had been elevated by the preceding amusement, could not at once sink into a state of acquiescence, the judicious mother did not require what she knew could not without difficulty be complied with; but calmly addressing them, gave them

the choice of remaining in the room without making any noise, or of going to their own apartment. The eldest and youngest of the four preferred the former, while the two others went away to the nursery. Those who staid with us, amused themselves by cutting paper in a corner, without giving any interruption to our conversation. I begged to know by what art she had attained such a perfect government of her children's wills and actions. 'By no art,' returned this excellent parent, 'but that of teaching them from the very cradle an implicit submission. Having never once been permitted to disobey me, they have no idea of attempting it. But you see, I always give them a choice, when it can be done with propriety—if it cannot, whatever I say, they know to be law, like that of the Medes and Persians which altereth not.'"

How widely different is this kind of treatment, and how much more advantageous to children, as well as comfortable to parents, than that rigid strictness which produces slavish fear; or that unwarrantable indulging the humours of children, which deprives parents of any proper control over them. Pure affection is so directed to the happiness of the child as to lead out of both these extremes. And while it endeavours, by kindness and love, to prevent any thing like forced obedience, it also guards against that kind of liberty by which it loses its right authority.

But it is sorrowfully observed, that while some children do not receive a comfortable attendance, there are others who, by being improperly waited upon, their humours gratified, and becoming the objects of attention to a whole family, form such an idea of their own consequence, as even to assume the arrogance of command: and, if disobeyed, neglected or



disappointed, they will burst into a passion, and scream with rage and disappointment. Thus have the seeds of pride and self-will been sown in the infant heart. On the contrary, if a child is occasionally made to feel its own weakness and wants, it learns to accept the services of others as a favour which inspires love and gratitude.

Great indeed is the responsibility of parents, as well as the vigilance necessary in managing their offspring. Children are liable to many irregular desires, and wrong propensities; to aid them in resisting and subduing these, must be the constant care of those who educate them.

Among other evil propensities, lying is an odious one, and every precaution should be used to prevent it. They should have the example of our own invariable regard for truth: we should make them no promises which we do not scrupulously perform; use no threatenings, unless we intend to exact the penalty; be careful about questioning them in any circumstances, under which it is their interest to deviate from truth; nor require of them promises which we have reason to believe they will fail of performing. But if after all our precaution, we find habits of falsehood in young children, we must endeavour to break them. Let us begin by removing the temptation to it, whatever it may be. For instance, if the child has the habit of denying things which he has done, it will be prudent not to question him about them. Proper commendation and expressions of affection when he does speak truth, will be likely to operate in breaking his habits of equivocation, more effectually than much use of the rod. When the propensity to falsehood is in a child more advanced, perhaps the best method to cure

it is by explaining, in a few forcible words, not only the evil, but the folly of an offence which deprives him who is guilty of it of our confidence, and debases his character;—that in doing it, he commits a greater crime to hide a smaller one; and that he has nothing to hope from telling a falsehood, nor any thing to fear from speaking the truth.

Talebearing is a habit attended with degrading and injurious consequences, and seldom fails to produce censoriousness and falsehood. Children should be strictly guarded against it, both by precept and example; and early taught not speak to the disadvantage of any person.

An early and deep rooted sense of justice, strict justice, is the proper soil wherein to nourish every moral virtue; and therefore should claim the constant care of parents, assiduously to instil its importance into the tender minds of their children. The feelings of benevolence will never be uniform, nor extensive in their operations, unless they are supported by a strong sense of justice. For this end, the necessity and propriety of practising on all occasions the most scrupulous integrity, liberality, fair dealing and honour, consistent with the rule of doing unto others on all occasions as they would be done unto, ought to be early and forcibly inculcated, both by precept and example. Far from indulging a smile at any instance of selfish dexterity, they should see that we view it with detestation. And as opportunities of inculcating the necessity and propriety of doing to others as we would have others do to us, frequently occur, they ought not to be passed by in silence. When a child has received an act of kindness or generosity, an appeal ought instantly to be made to his feelings,

and the duty of contributing in a similar manner to the happiness of others, should be enforced at the moment when the mind is in a proper tone for the exercise of sympathetic feelings.

To establish an habitual regard to the principles of honesty, a child should not be permitted to pick up the smallest article, without inquiring to whom it belongs. This easy rule, and asking leave before they take any thing, even when very young, will give them a strong regard to the property of others. To habituate young children to ask permission, is equivalent to seeking advice in more advanced years.

And here I will just advert to that unjustifiable inquisitiveness that leads to listening at doors, peeping into letters, and other mean devices to gain intelligence. This ought to be positively forbidden, and children taught an abhorrence of all indirect means of gratifying their curiosity: they ought not even to read the contents of an open letter without liberty; nor indeed of any other writing that does not belong to them.

They ought also to be taught to set a high value upon time; to consider that it cannot be recalled; and that there is but a limited portion of that precious possession for all they have to perform. The principle of responsibility for the right use of both time and property, should be carefully impressed on the youthful mind; and that each was given them for the good of others, as well as their own benefit.

Whatever tends to inspire children with a high opinion of their own comparative importance, or annexes to any situation in life ideas of contempt, will certainly counteract our designs of inspiring them with humility. The contemptible light in which

some children are taught to consider servants or hired labourers, and the liberty they take in consequence thereof, in speaking with a commanding tone of voice, or behaving with haughtiness toward these, or incivility to others whom they consider their inferiors,—will at an early age produce this high opinion of their own importance. While, on the other hand, by an unguarded freedom and familiarity with hired people or servants of low character, and perhaps immoral conduct, some children suffer very great loss, if not utter ruin. Great is the difficulty of keeping children from these dangers; and still greater is the duty of parents to obey the call of principle in their domestic regulations: first, by not suffering their children to use any commanding authority, or imperious behaviour, nor yet a dangerous familiarity with people they employ: and then, by considering the moral qualities of people they do employ in their families, as no less important than their abilities. To find *such* may be attended with some difficulty, and probably extra expense; but would it not be preferable, for our children's sake, to endeavour to get people of good character and conduct in our families, even if less qualified for business than those of bad example and greater abilities, though it should cost us some exertion, as well as sacrifice of property? But it is apprehended, that if more care were taken properly to instruct and inculcate right principles, both by precept and example, and a suitable school-education given to children we take to bring up, there would be less cause for complaint of difficulty in finding suitable persons to employ in our families.

Children should be early admonished not intentionally to spoil the most trifling article, or waste the

least property, as both may be useful to poor people. Thus they will learn to save upon a principle of benevolence; and not from selfish or sordid motives. And as commiseration and benevolence are amiable virtues, they ought early to be cultivated. To give these feelings a right direction, they should be exercised in good deeds, which require some effort. They may be taught to take care of shoes and other clothing, when past their use, that they may relieve with them the wants of poor little boys and girls, who have only such charitable supplies to defend them from the cold.— They may be encouraged to give up gratifications, for the sake of dedicating to benevolent purposes the money which these indulgences might have required. This will have a much better effect on them, than large gifts obtained from parental liberality, and distributed without trouble or reflection.

To accustom children to industry, is a necessary part of education. If they are indulged in idleness when young, it will afterwards make application to business more irksome. But while parents use proper means to fit their children for labour and the valuable domestic arts, they should not lose sight of qualifying them to enjoy its fruits, by engaging manners, and a cultivated understanding; and thereby prepare them for the necessary intercourse with mankind. A young woman who makes and repairs her own clothing; who has been made acquainted with every particular circumstance of a servant's duty; who takes an active part in family concerns, and is careful to prevent waste, or carelessness in others;— will be respectable and useful in her father's family, and particularly so in a married state; where she combines frugality with plenty, retrenching superfluous

cost and decoration; and thus becomes fitted to meet adverse as well as prosperous circumstances. When domestic economy is viewed in this light, is there a woman that will disdain to rank it among her accomplishments? Or a sensible man who will not prize in his wife a capacity of acting as his unassuming counsellor, and of properly managing his household affairs?

Competent skill in the management of a family, and in the care of children, is far more essential than all the elegant arts, on which so much time, expense and anxiety, are by some bestowed. That part of education which prepares young people to act with readiness and decision in common affairs, is of inestimable value.

Youth who are necessitated to procure their subsistence by industry, and are thereby prevented the opportunity of much literary instruction, should be pressingly encouraged to fill up their leisure hours in improving their minds by reading well chosen books, which will not only have this tendency, but be a means of keeping them out of unprofitable company. Whatever may be our occupation in life, there is in an upright, liberal, benevolent, and cultivated mind, an inherent dignity that will meet with esteem from all whose opinion deserves to be regarded.

People whose circumstances or situation make it necessary, may, by giving to the eldest daughter a suitable education, have a large family furnished with literary instruction at a moderate expense. A thoughtful, sensible girl will double her diligence to become capable of benefiting her brothers and sisters, and, animated by affection, she will not find such exertions laborious.

When children arrive at an age suitable to have the care of their clothes and other things, they should

each be furnished with a place for their little articles; and, being often told it is disgraceful to be disorderly, they will soon imbibe this opinion, and see the propriety, both as it respects the neatness of their clothing, and doing their work, but of putting every article they use in its proper place when done with. Thus, regularity will become as easy as irregularity, and more agreeable. The habit of order and method is important to them, because the probability is, if early taught and fixed, it will accompany them thro' life; and prevent the inconvenience and perplexity that people often experience for want of it, in the management of their business.

A boy, whilst assisting his father at work, if treated with encouraging kindness, will not soon forget the hints he may receive for directing his future conduct and dealing with mankind: a daughter, treated in the same manner by her mother, will receive similar advantages in managing her domestic concerns. The satisfaction of interesting our children in our affairs, and discussing with them such points as are proper to be laid before them, is known only to such as have profited by the respectful suggestions of filial counsel; and enjoyed the pleasure of seeing their children improved by the exercise of their judgment.

Children ought to be admitted to table at meals; and our having company should never prevent it, provided there is room. By this privilege their manners will be improved, and they will learn from others how to conduct themselves; and by this means may get divested of that bashfulness which often produces great awkwardness.

We are apt to err in not attending sufficiently to bashful children; whilst the bold and lively are treat-

ed with smiles of approbation. Those who are too shy and backward, ought to be brought into that notice which would convert bashfulness into becoming modesty. Frequently introducing them into the company of engaging friends and acquaintance, will tend to enable them to overcome this weakness. Indeed, the frequent introduction into company from whose conversation and manners they may gain instruction, is of no small consequence to young people in general. For, by proper attention and a desire to improve, they may attain a situation to set themselves down at ease with their superiors, and become agreeable companions.

By the partiality of parents, not only bashful children are sometimes neglected, but that family affection which is the natural result of children's being from infancy educated upon correct principles, is too often nipped in the bud. When one or more of the children in a family are singled out as objects of particular regard, it seldom fails to produce pernicious consequences. In the favoured child, it lays the foundation for pride and self-importance. In the neglected one, it raises indignation, if not hatred;—unless he buries his sorrows in his own bosom, and suffers under deep discouragement. Whatever may be the motives assigned for partiality, parents must answer to the Judge of all the earth, for the sorrows and evils it produces. Concord in a family greatly depends on the management of parents: but we have no right to expect it, where partiality is manifest. In order to promote love and harmony among children, one ought not to be praised at the expense of another. No envious comparisons must be drawn: nor should children be allowed to scoff at one who happens to be an offender,



This practice destroys affection, and gives rise to resentment and retaliation. They should be instructed to feel for one another when in disgrace, and not be prohibited from interceding. Teasing and derision should not be allowed in a family, as it tends to im-bitter the best temper.

To be often chiding for trivial faults, is injurious: noticing them merely by caution and advice, is far preferable. Threats and scolding tend greatly to lessen filial love and parental authority. An important step to be taken in education, is to make ourselves beloved; and teach our children virtues by example, as well as precept. Those who teach others, should first subdue their own passions.

Never can we fulfil the Divine command of doing unto others as we would they should do unto us, until we have learned to restrain the passions and desires which terminate in self: and therefore, if we would assist children in attaining such a control over the selfish passions, as is necessary for the practical exercise of piety, justice and benevolence; we must begin betimes to inure them to the practice of self-denial. Is it not for want of self-denial, and by acting from the impulse of self-will, that we so often see the professors of piety, void of charity, benevolence, and that justice of doing as they would be done unto.

To give the intellectual part of our nature a command over the animal, ought surely to constitute a primary object in education; for, according as the one or the other prevails, will the character be formed to vice or virtue. And yet we generally act towards children, especially when young, as if the sensual part of their nature were the only object of our concern. Hence, amongst other evil consequences, is that re-

sulting from the mistaken conduct of pampering the appetite, and indulging the pleasures of the palate, in childhood; and these are of greater moment than many parents are aware of; for thereby the idea of happiness becomes associated with the gratification of the sensual appetite. Hence proceeds the degrading habit of unwarrantable self-indulgence in eating and drinking, in riper years.

And is it not more than probable, that parents sometimes implant the spirit of pride in their children by the finery of dress they put on them when young? And thus they become captives to the vanity and frivolousness of fashion; the inconstancy of which is such, that if one mode of dress, however useful, has been long adopted, it must be discarded, and another, though less convenient, but having the charm of novelty, substituted in its place; even though it be so formed as almost to put modesty to the blush. Is it not then a duty that we owe our children, to model their dress agreeably to that simplicity which is so noble, so delightful, and in all respects so conformable to christian simplicity?

The most opulent parents ought not to be ashamed to adopt, in the economical education of their children, the excellent motto, "Waste not, want not." Early habits of care, and an early aversion and contempt of waste and extravagance, may preserve an estate, which for the want of them might be soon lavished away. And to encourage young people in economy, they should be taught to take a family interest in domestic expenses. Parental reserve in money matters, is impolitic: as one judiciously observes, "that father who wraps his affairs up in mystery, and who views his child with jealous eyes, as a person who is to

*begin to live when himself dies*, will probably make him an enemy, by treating him as such." A frank simplicity, and cordial dependance upon the integrity and sympathy of their children, will be more likely to insure to parents their disinterested friendship. Ignorance is always more to be dreaded than knowledge. Young people who are acquainted with family expenses and the various wants of a family, will not be likely to be unreasonable in their own expenditures. The pleasure of being esteemed and trusted, is early felt, and the consciousness of deserving confidence is delightful to children.

Whatever is read, or children hear spoken of in terms of admiration or approbation, if it shall coincide with their inclinations, must give a strong bias to their minds. Hence the necessity of guarding conversation in families; as well as excluding companions and books that have a tendency to vitiate the heart. And people should conscientiously abstain from passing encomiums on the beauty, sprightliness, or other accomplishments of children, as it tends to lead into pride and self-conceit, from which otherwise they might have been preserved. To prevent children from reading improper books, parents should be careful to provide proper ones; and if we wish to inspire them with the love of the Scriptures, let them see that though other books are read and dismissed, yet the bible remains the constant companion of our serious hours, and the subject of our daily meditation; hence they will associate the idea of superior excellence with the bible, before they are able to read.— And on the contrary, if they perceive that we read it but seldom, and perhaps with seeming indifference, it may prejudice them against it.

In all our management of children and young persons, our chief object should be, the introduction of sentiments that are friendly to virtue and happiness. But in order effectually to impress these sentiments, let us bear in mind, that example has a powerful effect. For though parents, concerned for the welfare of their children, may caution them against anger, yet if they see this passion given way to in the parents, of what effect is their precepts? Again, we advise them against an avaricious disposition: but if they discover that our prevailing desire is to accumulate wealth, will they be likely to act differently? We teach them the necessity of doing unto others as they would be done unto; and yet, if they detect us in conducting ourselves contrary to this rule, will they not learn by our example to do as we do? Parents who are devoted to pleasure and self-indulgence, must expect their children to run the same course. A mother who is fond of dress and company, whose aim is to attract attention, and outshine her neighbours and friends in the splendor of her furniture, &c. may indeed lecture her children on the necessity of humility, and caution them against the pomps and vanities of this world; such lessons may play upon the ear, but will never sink into the heart, while they are taught by her example that these very pomps and vanities are the prime end of existence.

While esteem for goodness and piety are by parents professed in *words*, but contradicted by conduct; in vain will be the effects of religious or moral precepts. If we teach the love of the great Supreme with our lips, and that of mammon by our lives, we may assure ourselves, the latter only will be taught effectually. Children, from the earliest dawn of rea-

son, should be learning from the tenor of our lives, an esteem for virtue, and aversion for vice.

Upon the heart, the uniform tenor of precept and example, wrought into habit and confirmed by principle, can alone be expected to make an effectual and lasting impression. The experience of mankind confirms this truth; and yet too many of us appear to cherish the idea of effecting wonders, by giving our children lessons of virtue, and storing their memories with facts and theories, unaided by example.

It is of the utmost consequence, that the first impressions made on the minds of children respecting the Divine Being, should be correct, and encouraging. They should be taught that he is the giver of every good, and the author of all felicity; that he is love itself, and delights in our happiness. These impressions, and having religion and happiness connected together in their view, will be likely to beget the feelings of love, reverence and gratitude, and be a better foundation for a practical assent to the truths of the gospel, than creeds and catechisms got by heart. And as age unfolds the capacity, the doctrines of christianity ought to be presented in the simplest forms; divested of all incomprehensible articles of belief. It is to be feared that some pious, but ill-judging parents, by representing the Deity to the imagination of children in the light of an avenging sovereign whose service is perfect bondage, have thereby united such gloomy and unpleasant ideas with religion, as greatly to strengthen their resistance to the admission of Truth.

It is by refining and exalting the motives of action that parents promote the happiness of their families. Therefore, it is very important to fix in the young mind a conviction that religion is not an occasional

act, but the effect of the in-dwelling principle of Divine grace, by which their common acts are to be governed, and their evil propensities subdued; and that the indissoluble connexion between religion and moral rectitude must ever be maintained. *If ye love God, ye will avoid evil, and do good.* It is the purity of the motive which not only gives worth and beauty, but which, in a christian sense, gives life and efficacy to the best actions: and without pure motives, acts of devotion, however splendid, will not be accepted in the Divine sight.

When love to God and love and good will towards men, have been early impressed as essential doctrines of christianity, and the mind has been taught to approve itself by its consciousness of having performed its duty; young people who have imbibed these principles, entering into life to act for themselves, will not commonly, it is apprehended, deviate widely from rectitude of conduct.

May concerned parents, therefore, not suffer the lively season when the hearts of their children are flexible, the conscience tender, and love ardent, to slide by, without impressing by example and precept those principles, on strict adherence to which their happiness in time and eternity depends.

I will here close these observations, by saying, that whatever may be the effect of a pious education to the child, it is very important to parents to have acquitted themselves of the incumbent duty of training their child in the way he should go. Very different must be the feelings and reflections of those parents, who, though mourning over a prodigal child, can appeal to the Searcher of hearts, for having endeavoured to the best of their knowledge, to lead him in the

path of rectitude,—from those who, tho' also lamenting the evil courses of their offspring, have their own neglect of duty in not giving seasonable instruction, staring them in the face!



MEMOIR OF HANNAH LINDLEY,  
*Wife of Jacob Lindley, late of Chester county,  
Pennsylvania.*

HANNAH LINDLEY was the daughter of James and Rebecca Miller, of Newgarden, Chester county, Pennsylvania; and was born the 22d of 5th mo. in the year 1755. Her father died when she was very young; and she, with two sisters, was left to the guardianship of their widowed mother, by whom this care, with its attendant duties, was kindly and anxiously extended.

Early in youth her mind was impressed with a conviction of the reality of a *principle*, capable of regulating and directing it aright; and as a consequence producing the fruits of gentleness, kindness, and humility. Under the guidance of this, she was enabled in after life, to acquit herself with remarkable dignity and propriety, both in prosperity and adversity.

In person she was rather above the ordinary size of females, and of uncommon dignity and comeliness. Her natural capacity was above mediocrity; her judgment and comprehension, quick and discriminating. These natural endowments enabled her to overcome, in a great degree, the disadvantages resulting from a deficiency in the means of obtaining a good education, which was at that time so general in this country.

In the twentieth year of her age, she was married

to William Miller, of the same neighbourhood; and after a very harmonious union of a few years, he was removed by death, leaving her with two daughters. This bereavement occurred during the revolutionary war between this country and Great Britain, when heavy contributions were levied on real estate, to meet the expenses of that contest.

Being possessed of a large landed estate, and restrained by her religious principles from paying taxes for the support of war, her personal property was taken; including all her stock of every description. Horses, cattle, hogs and sheep, were driven off to satisfy such demands, leaving her without any facilities to obtain from her farm the means of support for herself and her two little girls.

On one occasion, a few months after the decease of her husband, when on her way to visit her mother, then labouring under a disease that proved mortal; on coming to a turn in the road that gave her a view of her house, she saw one team at the mill, loading with flour, and another at the barn, loading with wheat in the sheaf, in obedience to the authorities entrusted with the charge of procuring supplies for the army. For a few moments she felt great discouragement, and was almost ready to sink under the accumulation of difficulties and afflictions that surrounded her; but her mind was remarkably arrested and impressed with a belief, that she should be enabled to make such exertions as might be requisite for the support of herself and her children.

To this impression she had often subsequently to recur, and her confidence remained firm, and her fortitude undaunted, through all the trials which attended her at that eventful period. Being left a widowed



mother of two almost infant daughters, without father or brother to aid or protect her, and in a neighbourhood traversed in succession by detachments of both the contending armies;—her situation required the exercise of great prudence and fortitude.

In this state of things, approaching to anarchy, many of those denominated collectors of taxes, being needy and unprincipled, seized valuable articles of furniture and personal estate of various descriptions, without form of law, which were sold without previous notice, for less than half their value; in some instances, for not a fourth or sixth part; and often purchased by those who took them from their owners. Amid all these trials, she firmly maintained her adherence to the principles of peace, and often spoke in commemoration of that Power, that, though silent and unseen, sustains those who depend on it for guidance and support, in the path of obedience to manifested duty.

After some years, she was married to Jacob Lindley, whose views and feelings were much in unison with her own, in regard to both religious and social duties. They were both approved ministers in the society of which they were members,—diligent in the attendance of religious meetings, and much interested in a proper maintainance of the discipline,—not in a spirit of severity, in the enforcement of the letter of the law, but in a feeling of christian sympathy, and in a desire to reclaim and restore those who had deviated from the paths of rectitude.

Hospitable and generous in no common degree, their house was frequently the asylum of the poor and friendless.—There the hungry were fed, and those that were in need were clothed;—the weary there

found rest and refreshment, and all classes were kindly received and entertained;—insomuch that a respectable mechanic who was employed for some weeks, remarked that “their house was in one respect like the kingdom of heaven, no profession or complexion being excluded.”

Her mind was feelingly alive to the sufferings and sorrows of her fellow-beings; and, considering herself as but a steward of those temporal blessings that were apportioned to her care, she administered liberally to the poor in her neighbourhood, frequently visiting them in their desolate habitations, relieving their physical wants, and dispensing the balm of sympathy with their sufferings. She remarked to her husband, that on returning from such visits she felt a peace and satisfaction, surpassing that which resulted from visiting those in health and prosperity, where there might seem to be more to please and interest the senses.

She was remarkably qualified for the government and regulation of a large family, manifesting an evenness and serenity of temper, seldom excelled. Accustomed to habits of industry from her early youth, she felt the advantages of it when placed in the responsible situation of mistress of an extensive establishment, in the knowledge of what might reasonably be required of those under her direction. Thus qualified, she maintained authority without sternness; governing by the law of love and respect, rather than by fear. The management of their pecuniary affairs devolved entirely on her, during her husband’s frequent travels from home; on one occasion extending to a period of several months; and she was enabled to conduct them to the entire satisfaction of all concerned.

She was eminently endowed for the performance

of the duties devolving on her as a mother; inducing a ready and cheerful obedience to her requisitions, in a manner conveying instruction without severity, and gaining attention to her precepts, by an easy familiarity, and an affectionate and intimate friendship toward the objects of her care.

In the education of her children, she pursued the course that she had found productive of good to herself; recommending habits of industry and usefulness by precept and example; inculcating the sentiment, that the possession of a competency, or more than a competency, afforded no just pretext for becoming helpless and dependant on others; and viewing the whole human race as children of one great family, equally the objects of the care and regard of the universal Parent, and claiming of each other the fulfilment of the duties of brotherhood; she considered that wealth ought to be used as a means of administering relief and comfort to those who are in different circumstances, not for indulgences producing effeminacy and incapacity for the performance of active duties.

In friendship she was sincere and open, constant and generous; in her conversation, guarded and circumspect, without undue reserve;—to the aged showing deference and submission; with her equals in years, maintaining and cherishing the alliance of cordial kindness and regard; and to the young, an engaging and instructive companion.

To those inclining to seek after the way of life and salvation, her deportment was accompanied with such attractive affability, as often contributed to strengthen their aspirations for an establishment in virtue and in the favour of the Lord.

Her resignation to the afflictive dispensations of

Divine Providence in the severance of the tenderest ties, was severely tested in her early widowhood, and in the death of several of her children. In the autumn of 1796, two of her daughters died on two successive days, of a disease that prevailed and proved very mortal in the neighbourhood where she resided; and a third was removed in nine months after, of the same complaint. But while she keenly felt the stroke, she bowed in submission, fully believing that he who dealt the blow, *did all things well, and in wisdom*; and she realized experimentally that he sustains and supports those who trust in him.

In the autumn of 1793, whilst an awful mortality prevailed in Philadelphia, she accompanied her husband to attend the Yearly Meeting of Friends, held there in the 9th month. The meeting continued, by adjournments, for nearly a week; but neither of them, on that occasion, had any symptom of the epidemic. Again, in 1798, the same disease, in perhaps a more malignant form, appeared in the city, and was as before very mortal at the period of the annual Meeting. Her health had not been good, and, till within a few days of the time of leaving home, she did not expect to accompany her husband who proposed going as usual; but as the time approached, she did not feel satisfied to remain at home, and, fully impressed with the probable consequence, she went to the city to attend the Yearly Meeting. When there, her mind was preserved in quietness and peace; and the resignation and fervency of her spirit, were evinced by impressive vocal supplication and thanksgiving in the select meeting, in terms adapted to the awfulness of the scene and circumstances, in the midst of which she was situated. A late populous and busy city, de-

sented by almost all who could procure a place of refuge; the hum and bustle of business, hushed and suspended; the streets almost solitary; no wheels moving on them, save those that conveyed the dead to their last narrow dwelling place; whilst the pestilence was making fearful ravages among those who remained.

The meeting was adjourned, so that their stay in the city was short; but during that brief period, she took the infection. She returned with her husband to their residence, on the 25th of the month, and was apparently in usual health till the 28th, when she was taken ill; and her disease soon appeared with alarming certainty to be the same that had spread desolation and mourning in so many families in the city. During her illness, the sweetness and composure of her mind were eminently preserved; her understanding remained unclouded till the hour of her dissolution, being free from the stupor which so frequently accompanied that awful disease. In the early part of her illness, she spoke to one of her daughters of the probability that her disorder was the yellow fever; and entreated her not to give way to feelings of extreme anxiety, but to endeavour to be prepared for the event, be that what it might. And her chief concern through her sickness seemed to be, that her husband and children might freely resign her to the Divine will.

On the 29th, being asked how she felt, she replied, "As to life or death, I do not see: with respect to outward things, it might appear desirable to stay some time longer; but the Lord can make that easy, and enable me to resign." At another time, she said, "My mind is quite calm and easy." Her husband remark-

ing that it was an inexpressible favour, she said, "An inexpressible favour indeed! had I torture now to struggle with, how should I bear it!"—When her husband requested her to mention any thing that could be procured, that would be agreeable to her; she answered, "My dear, thou knowest that I have made it a point not to be particular in my outward accommodation; and I now find the advantage of it. I think myself as happy as it is possible for any one to be, under my bodily suffering." At another time, after some conversation respecting an individual who had been ill with the yellow fever, and was recovering, she added, "Poor mortals are dull scholars; things that may appear to us as judgments, are often dispensed in great mercy: the Almighty leaves nothing undone in order to save the soul of his creature man."

Towards the evening of the 2nd of 10th mo. she became unable to articulate; but the speaking eye, which had ever been a peculiarly expressive feature in her countenance, still beamed with love to those from whom she was about to be separated. She motioned to her husband and three children to embrace her, which they did; and nature gradually sank till about one o'clock on the morning of the 3rd, when the pure spirit was released from the fragile tenement that it had inhabited for forty-three years, four months, and ten days.

Thus died, in the prime and vigour of life, this amiable woman; leaving an unspeakable void in her family, which was also extensively felt beyond its limits.

In taking a view of her character, as feebly portrayed in this brief sketch; her sympathetic affection as a wife,—her tenderness and prudence as a parent,—

her serene and engaging deportment in the circles of social and domestic life,—her hospitality to the stranger,—her consoling attention to the poor and afflicted, the widow, and the fatherless,—her humility in prosperity, and resignation in adversity,—her uprightness, integrity, and usefulness in the society of which she was a member,—and in all things, her steadfast endeavour to perform her duty,—her example may be pronounced one of uncommon excellence, and worthy to be held up for imitation.



### ADDRESS TO FRIENDS,

*Containing remarks for the serious consideration of the members of Indiana Yearly Meeting of Friends, collectively and individually. Likewise for all those who make religious profession under that name, to whom these may come.*

DEAR FRIENDS,—

I feel my mind drawn to pen down some observations, for the serious consideration of all who make or claim a religious profession under the denomination of FRIENDS, with a view that we may examine closely, each into ourselves, to see with what propriety we stand or act under this appellation.

“Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.”—John xv. 14, 15.

It was, I am induced to believe, under consideration of this, that our forefathers in profession adopt-

ed to themselves the denomination of FRIENDS: and their works give abundant evidence of the propriety of their distinguishing themselves by this term—*the friends of Christ*. Their steady adherence to his precepts, and obedience to his commands—their forsaking all vain forms, fashions, and customs of this world, and faithfully supporting their testimony in these respects, through bitter and cruel persecutions, remove all doubt of the justness of their claim to the denomination.

And now, seeing that we claim to be the successors in profession, of these eminent worthies,—professing to walk by the same rule, and to mind the same thing; it becomes us to show forth by our own works, the propriety of our claim to this succession. Therefore let us examine closely, with what faithfulness, with what consistency, we maintain those testimonies which we profess to bear, in accordance with the commands of Christ, the wisdom and the power of God.

Now, he commands us,—“Seek *first* the kingdom of God and his righteousness; and all things” (necessary) “shall be added unto you.” This term, *first*, I understand in this case to imply *degree*. Is it, therefore, the primary dedication of our minds to seek the kingdom of God and his righteousness? If this be our greatest pursuit, would it not lead us to a faithful discharge of our duty, and support of our testimony in regard to the attendance of our meetings for Divine worship? But do we not rather evince, by our conduct and frequent absence from our religious meetings, that the pursuit of worldly possessions, of “what we shall eat, and what we shall drink, and wherewithal we shall be clothed,” and the considera-



tion how we shall obtain great riches and honour in this life,—have the prominent seat in the minds of many of us? And while we are eagerly pursuing great riches and possessions, more than is necessary for our comfort or convenience, to the neglect of our “reasonable duty,” are we not lacking in obedience to another command of Christ,—“Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves do break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.” The primitive Friends were diligent and faithful in regularly assembling themselves together for the performance of Divine worship; not letting the concerns of this life, nor even the threatening of cruel persecutors, prevent them from attending their religious meetings; and they carefully encouraged their children to do the same. And we find their faithful and steady example, and careful precepts, had such influence on the minds of the rising generation, that when persecution by cruel laws had imprisoned all the members of a meeting that were of the age of sixteen years and upwards, the children under that age kept their meetings regularly, though threatened with cruel whippings if they did not desist.

Now, would the example of the fathers and mothers in this day, have this influence on the minds of the present rising generation, even under less afflicting circumstances; when they themselves are so easily prevented from attending religious meetings, by a little throng of worldly business? Or, if they should go to meeting themselves, they frequently assign portions of labour to their children, and leave them

at home engaged therein, instead of taking them to meetings for Divine worship, and endeavouring to convince their tender minds that this should be the *first* of their pursuits in order to become the *friends of Christ*.

“As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” This is the love which “becomes our christian profession;” and is that which arises from an implicit obedience to the commands of our heavenly Master. Here then it becomes a query, necessary for every one of us, how far we maintain this love? If we maintained love towards each other as he loved us, should we not labour with all diligence for each other’s good, and for the promotion of peace and harmony among mankind? Should we not be preserved from a disposition to expose the weaknesses or failings of our fellow-creatures,—from a spirit of retaliation and revenge for any real or supposed injury that may have been inflicted upon us? Would not talebearing and detraction cease amongst us?

If we continue in his love agreeably to his command, shall we manifest it by extending our love to those only who do good to us? Shall we not rather cultivate a spirit of love towards all,—regarding all as brethren and sisters of the same human family, as creatures of the same great Creator? Can we fail to observe this great commandment of our Lord’s, so often revived in the course of his ministry, and yet be his friends?

And again, if we are the friends of Christ, it is necessary that we abstain from the love of the world;

for he has declared, "He that loveth any thing more than me, is not worthy of me." And the apostle testifies, "If any man love the world, the love of the Father is not in him."

Now, our predecessors bore a faithful testimony, as the friends of Christ, to this precept, both in their conduct and conversation. They studiously avoided any compliance with all the vain fashions and forms of the world and its customs; and bore ample testimony that they "loved not the world, nor the things of the world." Now, here I would ask, does our conduct and appearance bespeak us to be more in possession of the love of the Father, than the love of the world? I would rejoice if I could believe the affirmative were true. But alas! is it not lamentably evident the negative is more true? Do we not manifest it to be so, by our anxious endeavours to obtain great riches, and large quantities of land? And for this purpose are we not changing our business from one thing to another, and removing our residence from place to place, without consulting the mind of Truth, but having only worldly gain in view? Does not this denote that we love the world? Do not we give evidence that we love the things of the world, when the form of our dress and the manner of our address so resemble those who profess to live in the spirit of the world and its fashions, that we cannot be distinguished from them by our appearance? Do we endeavour by our precepts to educate our children in plainness, when the clothes of small children, and even of the very infants, are so much in conformity to the highest worldly fashions, and the hearts of parents are so far involved therein, as to plead for these customs, saying, "these fashions look pretty on little children; and we like to see young

folks dress a little tasty." Is this the language of the friends of Christ, or of those who love the things of this world? And does our example inculcate plainness any more than our precepts, when the dress and address of many who are heads of families, and even of some who rank high in society, are in the line of the changeable customs of the world; and when we are not ashamed to be seen varying our dress in conformity to the changeable forms of the world? Parents and active members wearing the most fashionable boots and shoes,—fathers with their jockey caps, and mothers with their hats and veils! Oh! "come out of Babylon, my people." Do, my friends, consider the calling whereunto we have been called, as the friends of Christ!

And was not plainness and moderation among the noble living testimonies borne by primitive Friends, in conformity to the precepts and example of Him who wore the seamless coat, and rode in a meek and lowly manner on the most diminutive of riding animals? But how does the appearance of Friends at this time correspond with this testimony; when our garments, so far from being seamless, are made with much unnecessary work, and needless seams, plaits, and gathers? How widely, also, have we departed from the example of the meek and lowly king of Sion, in our manner of riding? How does our practice in this particular correspond with our profession? While professing to be the followers of the meek and lowly Jesus, we do not content ourselves with a plain and convenient mode of conveyance; but must have fine, and may I not say, extravagantly fine, and costly carriages and harness, with much plating and many unnecessary trimmings. And do not many among us

even manifest a disposition to excel in these things, by disposing of the carriages they may have, as soon as they become a little soiled or out of fashion, that they may get others that are thought to be in a little higher style? Look at these things, my friends, and see whether, while they bespeak a mind dwelling too much on transitory things, they are not also great stumbling-blocks in the way of many honest inquirers, who are looking up to us with an inquiring eye, expecting to see fruits corresponding with the true vine, as become the friends of Christ.

Let us reflect seriously, and see if this disposition to fashion and finery is not too much encouraged in the minds of many of our youth, by laying for them, or assisting them in laying plans of business for life—making them doctors, traders, and even lawyers; more with a view that they may easily and speedily obtain great worldly riches, than to enable them to procure a plain and convenient living, and to form them for useful citizens through life.

When our Lord sent out his ministers to preach the gospel, his command was, “Freely ye have received, freely give.” And this free gospel ministry, and a testimony against all hireling ministry, were scrupulously maintained by primitive Friends, even to the imprisoning of their bodies and the spoiling of their goods. They could not for conscience’ sake associate with the followers of an hireling ministry, in any of their movements that were in any wise conducted according to their formal order, or lifeless ceremonies. But Friends strictly observed the pointings of Truth in all their proceedings, whether religious, benevolent, or charitable, and even in the management of their temporal business, believing in the

doctrine of Him who said, "without me ye can do nothing."

Now I would that we examine closely, whether we may not weaken these noble testimonies; and give evidence that we are not the followers of the light of Christ in our minds, if we can give approbation by raising our bodies and uncovering our heads, during the performance of a ceremony that is offered by any of these hirelings, who can move by their own wills and pleasure; although it may be called supplicating the throne of grace for a blessing on some charitable or benevolent institution, or proceeding. With what propriety do we support our testimony against war, while we are found associated with those, in the pursuit of any object, who would not scruple to take up the weapons of death in their own defence, or in the defence of their favourite pursuits, if they should chance to be resisted by force of arms, as primitive Friends were? But these resisted not, nor returned beating for beating, nor rendered evil for evil; thus giving undeniable evidence that they bore a testimony not only against active war, but against the spirit of it in every shape. They lived in the unity of *that* spirit which is the bond of peace.

Come now, my friends, let us examine ourselves on this point and see if we observe our Lord's command; and whether we are living in a spirit that retaliates not injuries, but that loves those that love not us, and would do good to those that persecute us. And is not this a necessary attainment for the members of the society of the friends of Christ? And if we are members of this society, have we not included in our Discipline all the virtues necessary for the active observance of every member, and making it unnecessary that we

should be personally united to any other, whether it be called Peace, Temperance, Abolition, Bible, or Missionary society? because we are enjoined by the great Head of the church to observe all these virtues, not only formally, but in spirit and in truth. And is not this the great and necessary point, and fundamental principle of our profession as a religious society,—that we carefully watch and diligently follow the leadings of the spirit of Christ in whatever he commands us? And if this was the primary desire of our hearts, would it not be manifest in all our movements through life? And is it not necessary that we come to this, in order “to re-organize our Yearly Meeting on its ancient foundation?” Because, are not the leadings of the spirit of Christ, the wisdom and power of God, immediately revealed in the mind, the foundation on which the Yearly Meeting of Friends was primitively established? And is it not necessary that an individual labour take place, in order to become re-organized on this foundation? And, *this* being done, will it not manifest itself in our movements, and in our appearance? for, as William Penn observes, “if the inside is plain and simple, the outside will be so too.”

Therefore, as I have no motive in writing these remarks but to obtain that peace which attends the mind on the performance of an apprehended duty; I earnestly desire that all, under whose observation these may come, may examine closely, by the manifestation of the light which has appeared, and may appear in their own minds, how far they have acted consistently with the profession we are making, and how far they are labouring for the establishment of primitive principles.

“Finally, brethren, whatsoever things are true,

whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

SAMUEL SILVER.

8th month, 1837.

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*A brief account of our worthy friend, PRISCILLA COLEMAN, widow of John Coleman, of Nantucket.*

She was the daughter of Nathaniel Starbuck, sen. and Mary his wife, and was well inclined from her youth, being favoured with a good education, although in another form of religion than what is professed by Friends; with whom she was unacquainted, until in or about the year 1701, when it pleased the Lord to send his servant, our worthy friend, John Richardson, to visit Nantucket. He had a meeting at her father's house, where there seemed to be a general conviction, and Truth was received by her in the love of it. Some of us have heard her say, since a series of more than fifty years has intervened, that it was often fresh in her remembrance, and that she had great cause to bless and praise the name of the Lord, who called him forth for their assistance. And as she was early and clearly convinced, and became obedient to that which convinced her, it pleased the Lord to fit and prepare her heart to hold fast the heavenly treasure, and in time to administer to others. She had a public testimony to bear sometimes amongst us; and though it was not attended with that eloquence which man's wisdom teacheth, yet it was sufficient to demonstrate the power and spirit from whence it came, and often reached the witness of God in others.



She was a constant attender of meetings, both on first and fifth-days, when able; and she often advised others to the same diligence in fulfilling this duty.— She lived almost sixty-seven years with her husband, who was of an innocent, inoffensive life; and deceased not quite two months before her, in good unity with Friends, in the ninety-fifth year of his age. And when it pleased the Lord thus to separate them, (they having lived so long together in much love and concord) she said it came nearer to her than she could have thought; but she desired to be content with the will of God herein, as it had likewise always seemed to be her desire in every dispensation of life she had to pass through. It appeared also to be the desire and bent of her heart, so to steer her course through life, that she might adorn the blessed Truth she made profession of. While she kept house, her heart seemed always open to receive strangers; being naturally of a cheerful spirit, pleasant and kind, both to high and low.

As she drew towards the close of her life, she was afflicted with bodily infirmities, so that she was mostly confined to her bed for two years; but in all this time, she was not known to murmur or repine at any of the Lord's dealings with her, being favoured with a good understanding, and exemplary patience. She would sometimes say she did not know why she lived so long; yet was therein content with the Lord's will, always thinking all was well that was done for her, both by God and man; saying, the Lord's time was the best time.

It was very evident she had not lost her first love; for she was often concerned that her offspring might dwell together in love, and in the fear of God, that so they might witness his love shed abroad in their

hearts; "for it is the love of God," said she, "that is my support, and that fills my heart with praises to him, and that causes me at times to long to be gone, that I may be with him. Death is no terror to me, for I see nothing in my way." So that he who was her morning light, remained to be her evening song.

On the day before she died, having recounted the mercies of the Lord in supporting her under every exercise of body and mind her whole life long, and filling her heart with love to him and all mankind, she concluded in prayer, and in praises to the Almighty: then took her final farewell of her children, and quietly departed this life before the next morning; being the 14th of the 3d month, 1762, in the eighty-sixth year of her age; and was decently interred, after a solemn meeting held on the occasion, on the 15th of the same, in Friends' burying ground in Sherburne on the island of Nantucket; her corpse being accompanied to the grave by a large number of Friends and others.

The substance of the foregoing testimony was given forth by Nantucket monthly meeting, and sent to the Yearly Meeting at Rhode Island.

It is said her husband bought two negro children in Newport, Rhode Island, a male and female, and brought them to Nantucket as slaves; but she was so concerned about it, that she insisted upon her husband's carrying them back, and if the money was not returned, to leave the children.

This honest testimony no doubt had great use in discouraging the practice of keeping slaves on the island; for Friends' records show but few manumissions, when, about the year 1766, it was required of them by the Yearly Meeting to liberate all their slaves.

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## MEMORANDUMS,

*Found on a blank leaf of a Pocket Almanac.*

While thou art striving to accommodate thyself to the times,—to the manners and dispositions of others,—thou wilt never witness true composure and settlement of mind. —

There is an eternal Arm of power, that is able to preserve and support through all the various trials, vicissitudes and changes of this probationary scene; but it is only by a humble trust and firm reliance, or daily dependance thereon, and a careful attention to the inspeaking Word, that safety and stability are experienced. —

Think it not strange that seasons of dejection occur, even when no external or sensible cause can be assigned,—and when surrounded by those who are dear to thy life, and who appear to enjoy themselves with complacency and tranquillity. Thou canst not fathom the ways of unsearchable Wisdom, nor comprehend his mysterious workings for the salvation of the soul. But by a humble, inward application of mind, thou mayst discover of his wonders in the deep so far as is necessary for thee to know;—and mayst see the workings of his all-controlling hand in every dispensation allotted thee. Be humble, and attentive. —

Happy is that mind, that in every varied circumstance attendant on this uncertain state of being, continues properly adjusted to its Centre, and knows its only sure refuge.

“Thou art the source and centre of all minds,  
Their only point of rest, Eternal Word.”

—— COWPER.

## FRIENDS' MISCELLANY.

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No. 2.] . SECOND MONTH, 1838.

[Vol. XI.

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### A NARRATIVE

*Of some of the Exercises and Christian Experiences, in the early part of her life, of JANE REYNOLDS, late wife of Samuel Reynolds, of Whiteclay creek, State of Delaware. Written by herself a short time before her decease.*

I have, for some years, had thoughts of writing an account of the tender dealings of the all-wise Being with me from my youth up. I was born in Salem, New Jersey, and was the daughter of John Jones and Mary his wife; my mother being the daughter of John Goodwin, of the same place. My father was born in Wales, and was educated for a priest; but on coming to America, he thought he would have a quaker wife, and fashioned himself accordingly. Coming down from East to West Jersey, he kept a school, and attended Friends' meetings. It was the practice there at that time, for one that behaved soberly and went to meetings, to have liberty to marry among Friends, and thereby to gain a right of membership—a right which I have no doubt was the cause of many unhappy marriages! Thus were my father and mother joined in marriage; but soon after, he found this way too narrow, and turned back again to the church of England. He studied the law, and was king's attorney. My parents made an agreement to divide their children, and I, being named after my father's mother, fell

to his lot; he also had my three brothers; but they all died, so that I was left alone with him. He took great pains to have me learn manners, (as he called it) how to salute people when I met with them, and likewise all sorts of needle-work that was then in fashion.

When I was quite young, I was much concerned at times about a hereafter. I saw that children as young as I, were carried to the grave, and I did not know but that my turn might be next. I heard of heaven, that it was a good place; and that I had a part in me that was never to die. I also heard of the devil, and of hell, and that bad children went there. This preserved me much from saying bad words, and from telling lies. My mother was a religious, good woman, and would not allow me to use vain words, nor go to plays, when my father was from home. This proved a blessing to me, though I did not then see it so. I loved my parents, and was often very sorry that we could not all go together to worship Him that made us: we came out at one door, and yet turned our backs to one another. This troubled me so much, that one day when I was about eight or nine years old, as my father was leading me by the hand, my heart grew so full that I stopped, and looked after my mother with sorrow. My father asked me what I stopped for? I did not answer his question, but with tears in my eyes, I asked him whether there was two ways to heaven? He said, no; what made me ask? I told him, mother went one way and he another; and then I wept. He was much moved; and turning from me he took out his handkerchief, wiped his face, and then mine, and said, "Child thy mother thinks that way right, but I, this; but we hope to meet in heaven at last. Does thee want to go with thy mother? If thee

does, thee may go." By this time I had got a little over my sorrow, and thought if I went with her I must change my dress. I told him I would go with him. My father and I were very sober the rest of the way to church.

I was much in the company of what are called great people—went to court, and sat on the justices bench; it being customary for women to go to hear the lawyers plead. I also went to see the men hunt foxes and rabbits, and to many other places of diversion. My father thinking to have me accomplished, (as he called it) allowed me to read all kinds of books, and sent to England for a great many.

Before I was twelve years old, I began to see that all was not right; for the clerk of the church would take too much strong drink, and I often heard him say bad words; so that when he put forth David's psalms for the congregation to sing, I thought they could not be suitable for all, and I was well assured some of them were not so for himself. I was often sorry for that poor man, and was also thoughtful about myself, what would become of me; for I went to church and returned without growing any better, and I grew more and more uneasy.

When I was about twelve years old, my father died—lamenting much in his illness, that he had not lived a quaker; and said, if he got well, he would alter. He left large possessions; but his estate was so much encumbered, that we got none of it. My mother had a house and lot which her father gave her; and having learned the tailoress' trade while young, she now followed it for a living, and taught her two eldest daughters. She did not constrain me to go to meeting, but advised me diligently to read the holy

scriptures, with desires that they might be opened to my understanding: for she wanted me to see for myself. I took her advice, spending much of the time I was at leisure from business in reading therein, and was often much reached in these seasons of retirement, even to tears; the good hand being at work in me, though I knew it not. I used to take my work, and be often alone in the chambers, or some private place, having strong desires to be right. But as I delighted in books, through unwatchfulness, I fell into the reading of histories, romances, plays, and newspapers; which I followed for some years, until, at length, I was never satisfied when one was nearly read through, till I got another ready. I often felt condemnation, and began to conclude I should be lost, if I went on thus. I do not remember that any body reproved me for reading such books; for I kept from my mother's sight all those that I thought not likely to be true. At this time I also took great delight in many different sorts of plays and amusements: but I thought it beneath me to go to any without leave, except when I was out on a visit among my acquaintance, and fell in with them; which often happened. It was the custom for a company of young people to collect at a house, and when the old people were gone to bed, they would sometimes play nearly all night. I then thought it was wrong: and much more I think so now. Oh! that parents may be more watchful over their tender offspring! Thus I went on for some time, conviction and remorse following me; but I still giving way to temptations.

The last time I asked leave of my mother to go to a play, she refused me, and told me she had come to a conclusion not to let me go again with her con-

sent, (and I would not go without it.) I thought it very hard, and went into the garden where I could hear them at the play, and wept. It was a new lesson to me, but her word was a law to me, and I dared not gainsay it.

In those days I was often unwell; and she would remind me of a preparation for death: she likewise often desired me to think of Friends' principles. I told her they were too strict, and I could not conform to them. I wanted to see for myself, for I was tired of going to church alone: I was weary of myself, and all my old ways, and cried mightily at times for help, and that I might be directed aright; yet I could not bear the thoughts of being a quaker, thinking it too narrow and mean a way.

About the eighteenth year of my age, I was going to Philadelphia, and asked leave of my mother, when there, to go to all the places of religious worship; as I had a mind to try them all, that I might the better choose which was right. She told me she was sorry to see me so unsettled. Indeed I was sorry it was so myself. She said she would give her consent, provided I would not attend the play-house, or the plays that were then being acted in that city. I readily agreed to her proposal; for I was sick of all such things, and longed for a physician. But when I had been at the presbyterian meeting, and the papist chapel, and to hear Whitfield eight or nine times in one week; and several times, during my stay in town, to the church of England, to see if there was any good among them,—it was all in vain. I also went several times to Friends' meetings, and heard Jonah Thompson, Daniel Stanton, and Michael Lightfoot, preach; which reached me, and I confessed it was the very



truth. Still, I had no thoughts of conforming to Friends. I went but once to the chapel; for I could not worship pictures, or bow to images; so I went there no more. I had no acquaintance with the baptists, but had often heard they were devout, and called to prayers morning and evening. I now concluded they must be the people that were right; and having a relation in the country who was of that persuasion, I thought after I went home I would go and stay with them, until I was satisfied; so I went not amongst them in town.

Now fresh temptations beset me; for, not being satisfied with any of the ways of worship I had tried, I was much cast down, concluding they were all wrong, and myself also. Then I hunted up some of my acquaintance, and they pressed me to go to the play-house; which I was strongly tempted to do. I had tickets offered me for the pit or box, and two young women to accompany me. They came evening after evening, and with them a girl of my acquaintance in disguise, who pleaded strongly with me. I told them my will was good to go, but I had promised my mother to keep from them, and dared not break my word. They laughed at me, and urged me to go in disguise, offering to lend me clothes; but I told them I hated hypocrisy, and if I could not go above-board, I would not go at all. They then told me my mother would never know it; but I replied, I know she will; for she will ask me, and I cannot tell a lie; and moreover, I will not break my promise. So, after many days, they left off pressing me; and I found much peace in having withstood the temptation. Though at the time they were importuning me, I was sorry I had made the promise, yet

afterwards I had cause to rejoice, in that I could say in truth, I had not been to any of the plays.

When I returned home, my mother asked me if I was settled in my mind; I told her I could not join with Friends, nor any other; but I was in trouble. So I left off reading romances for some time, and read Friends' books; Sophia Hume, Thomas Story, Sewell's history, and many others; but I could not bow to the cross, and thought I would try the baptists.—I now took no delight in company, and never afterwards, in places of diversion, as I had done; though I sometimes went to them rather than be laughed at; while a compliance always brought sorrow on me.

My mother had a relation, who was of the strictest sort of baptists, and his family wanting some clothes made, I urged her to let me go and make them in the house. She consented, on condition I would frequently and weightily read the New Testament, and be watchful, so as not to suffer myself to be led into any thing that was wrong. She, no doubt, pitied me; for I was, as it were, wandering up and down on the barren mountains and desolate hills, and could find no rest. I took clothes with me, intending to stay two or three weeks, or more, being fully resolved to understand their principles before I came home. Soon after I went, I told them my chief errand was on a religious account; which I believe rejoiced their hearts. They soon had their preacher sent for, and a young woman, his wife's sister, to be a companion for me. We had a chapter read morning and evening, and after that, all the family, black and white, went to prayers: the master of the house read the chapter and prayed, and all present kneeled, except myself; I wanted to feel more life, before I could join that part.

After some time, seeing them so devout, I began to conclude the fault must be in myself; so I condescended to stand on my feet, but would not kneel. We met twice a day, all the time I stayed. Their preacher came often, and laboured much with me. I disputed with them, sometimes nearly all day. The man of the house frequently referred to John Bunyan's words to convince me, and I, to the Bible to answer him. I had read much, both of sacred and profane writings; and having a good memory, I often came so close upon him about baptism and the Lord's supper, and many other of their tenets, that he was at a loss, and failed to convert me; and they think it a great thing to make converts. I often retired alone with the New Testament, and fervently desired I might be rightly directed. In one of these times, it came into my mind that I must be still and quiet, and not dispute so much. I had read Robert Barclay's catechism, and remembered so as to give them sufficient answers.—So I began to be still and quiet, and continued so for four or five days, pondering with myself whether to join with these people or not. The young woman would sing hymns and spiritual songs, as they called them; but I could not join in that, for my heart was sorrowful. I wanted a Saviour, and expected to find him amongst them; but did not meet with what I expected. I was therefore ready to conclude I was not enough in earnest when I went to meetings with them; so I took a Bible with me, sat down under the pulpit, and turned down the leaves where the preacher took the text, "Behold I have given him for a witness to the people—a leader and a commander to the people." Having a Bible with me, I examined the proofs; and he preached so slow, that I wrote down the

sermon—and a long discourse it was, on what Christ led them by, what out of, and what into, &c. I knew Friends' principles, and when I looked over the sermon, I thought one of them would have comprehended it all in a few words. This lessened my esteem for their profession.

One day as I was going to meeting with them, I met a public Friend from Alloway's Creek, going to Salem meeting. I had often seen her at my mother's: she spoke to me very affectionately, and asked me where I was going. I told her; and she said she was sorry for it, and bid me farewell. This cut me to the heart. I believed her to be a good woman, and was sorry I should grieve her. I looked back after her, until the company I was in diverted me from thinking of her, to think where I was going. They seemed to dislike the Friend and her communication.

Now for some days I was under a weighty consideration about being baptized,—they all pressing me very much; saying I was sufficiently experienced: but I thought I was unfit—though I intended to have it done when I was fully satisfied from the scriptures that it was necessary to salvation. They thought that would soon be; but it never happened. Not long after, one first-day as I was up stairs reading in the Bible, being very desirous to know whether I ought to be baptized or not, the man of the house and his wife both came up crying. It was a strange thing to me to see a man weep, and I presently asked the cause: they told me Betty Hudday was dead. I replied, I did not see so much cause for grief, though I loved her myself, and was sorry to part with her, she being a sober woman, and generally beloved.—“Ah!” said they, “but she was a quaker;” and ex-

pressed it as their firm belief, that a quaker could not be saved. This was so uncharitable, and so unexpected, that it drove all the baptist out of me immediately. I did not before know I had such a warm side for the quakers; but their speech roused me suddenly,—and I said, “If all the quakers that die, go to hell, there will be no room for the baptists; and where must they go?” By this time I felt I was getting too warm; and, stepping hastily down stairs, I walked nimbly along a row of hedge pear trees, which extended from the house to the creek: I descended the steep bank, and sat down by the water to recover myself, and consider what was best to be done.—No one saw me go there, I went so quick; and there was much looking for me, and calling me, which I heard, but sat still, until I came to a conclusion to go home directly, and go with my mother. I thought I would try to get over the prejudices which I had against Friends, particularly on account of women’s preaching, and self-defence. So I got up very calmly, a remarkable stillness having covered my spirit, and went back to the house. They were much surprised that what they had said should take such effect upon me, when they expected I had concluded to join in fellowship with them. I told them I had done with them forever, for I would not join such uncharitable people; and that they need take no further trouble with me, for the matter was decided—I would go home and go with my mother. They seemed very sorry, and brought many texts of scripture to convince me I was wrong; but all in vain. I got home, thankful in my heart that I was so fully acquainted with their principles, and told my mother I would now go with her; which rejoiced her not a little.

I was now for a considerable time very low and humble,—went to week-day meetings, which were greatly favoured, and was often glad when meeting-day came. It pleased the blessed Saviour to make sin appear exceedingly sinful to me, so that sometimes I wept nearly all night. I got the name of a sober girl, and escaped for a while, light, airy company; and had I kept in that low spot, I should have been safe. I was early convinced that a single life was free from care, and was favoured to have no inclination to change. While my mother lived, I lived with her. My eldest sister married, and had two children; but she lost both her children, and herself died soon after.

Before this time, I had got off my watch, and delighted again in my old ways; but the all-wise Being who is merciful in his dealings with poor sinners, spared me, and did not cut me off in my sins. The day my sister died, she warned us to repent, and turn from the evil of our ways, or we should never go to rest. She said she had lived a sober life, but could not see hopes of mercy; and desired mother to pray for her. She bid us all farewell, one by one, and told us she must go; but saw no hopes of mercy. After this, she appeared to die away: and now I thought I had lived so careless I should be lost forever,—and under the sense of it, I wept aloud. My mother looked at me, and bid me be still. My sister then revived a little, and said she had been at the bottom of Jordan, and had seen her Saviour, and that he had forgiven her sins. This was joyful news to us, and she herself rejoiced in the mercies of God, our Saviour, and extolled his great name, warning us not to put the evil day afar off, as she had, till it was almost too late;

but speedily to repent, lest such a time as this should overtake us at unawares. She lost her senses a little time after, and died in a few hours.

I now thought I would forsake folly indeed. I was at times afraid to lie down for fear I should never get up again; and I was terrified with dreams in the night season. So I took up the cross for awhile, and lived soberly, often writing verses on divers occasions,—one on Death, another on Eternity, one on Intemperance, and several on other subjects. But it is long since I took delight in rhymes.

In the twenty-second year of my age, my mother was taken sick. I being with her in her chamber, and she walking about, being something better, she told me she had something to say to me, but charged me not to be surprised. I told her I would not, if I could help it. She said she believed she should die soon, and be the next corpse carried into the graveyard. I threw myself on the bed, and wept aloud, thinking she was sure of what she said; and I could not bear the thoughts of parting with her. She then gave me directions about all her outward concerns, and said she was free and willing to die,—that she had little here but trouble and sickness, and longed to get to her journey's end,—and said, the Lord would be a father to us, if we lived in his fear. She recommended me to the care of an old friend, H. Smith, for counsel and advice. She directed me to see that she was laid out plain,—also her coffin to be so, and to have no strong liquor at her burial. It was then the practice there for all, Friends and others, to have cake and wine served round on such occasions; which she said she had a testimony against,—and charged me by no means to suffer it. She also re-

commended my sister, who was young, to my care. One of my brothers was an apprentice, and she left the other to my uncle Thomas Goodwin. She had often told me she expected her death would be sudden, and therefore she must now prepare accordingly, and speak her mind to me while she had time, for she knew not what hour she might be called.

After this she got better, and seemed bravely for near three weeks; but I had laid up her words in my heart, and was very sorrowful. I thought I should have been satisfied, if it was the will of heaven to be taken myself and leave her, believing I might be best spared.

On the 18th of 3d month, 1756, being in a near neighbour's house and the doors open, I heard one of the girls scream, and running in, found my dear mother falling out of her chair; and the girl having caught her was holding her up. She had her sewing in her hand, but could not speak; and we laid her on a couch in the room. A doctor being called in, tried to open a vein, but the blood would not run. Many of the neighbours came in, and I being in great distress, was anxious to know whether she was sensible, and whether she thought she was going. She ceased groaning and looked very awfully up in my face, reached out her hand, and took hold of my arm, then gently moved it along, so that we knew she was sensible. She also assisted in loosing her clothes; and on my asking her where her pain was, she looked at me, and put her hand on her breast. Soon after which she ceased to breathe, and passed quietly away, in the forty-fifth year of her age.

She had been clerk of the meeting for some time, and was well respected by most who knew her. I



acquainted her two brothers with her directions about her funeral, which they performed, having also heard the same from herself. It was thought very singular, and I was reflected on for being so close. This she had told me would be the case, but that I must bear it with christian fortitude, and I should have peace in it; which has been my experience.

I was now left alone, and felt as if I was stripped of all earthly good. I had under my care my young sister and brother, and two apprentices to learn the tailoress trade;—a large house, and large acquaintance. I was therefore much concerned, seeing we were all young folks together, lest we should take too much liberty: for I could not bear the thoughts of dishonouring the Truth, by any thing I should suffer to be acted. I therefore took up the cross in some degree to my own natural will and inclination, and would not allow of any play or singing in my house, although there was a great resort of young people there. I took another apprentice, and by living constantly in fear of giving occasion for evil reports to be raised of me, I was preserved therefrom.

I seldom went to weddings, or places of diversion, lest I should be too light and airy, and thereby be rendered unfit to conduct my family. So I passed the time for about a year. Then an old friend sent for books, and for me to read to her, and to sleep with her; and by this means I got back to the reading of unprofitable books, which she would hear attentively; and this at times afflicted me.

May those who have the care of youth, be careful not to allow or countenance the reading of profane history, romances, or play books. Mayst thou be invited, reader, to turn from them as from deadly poi-

son. It was a means of leading me greatly off my watch, though I was still divinely preserved from gross evils. Young people would come in large companies, and urge me to go out with my apprentices to play; but I felt a secret forbiddence to go, or to let them go. At times I had something to say to them, which stopped them all, to my admiration. One time in particular, there came such a company—I was writing—they insisted much on my going; but my heart was sorrowful. I wrote a few verses, which stopped them for that time; so they all sat down, and were very sober. The beginning of the verses was thus:

“Never make thyself a party of pleasure or of play,  
But consider how swiftly time hastens away;  
For when we think we’re most secure, as often we  
    may see,  
Some sad disaster happens, which brings woe and  
    misery.  
Therefore to keep ourselves secure from any sudden  
    stroke,  
Let’s go to wisdom’s school, and learn to wear Christ’s  
    yoke.”

The company had little to say while they stayed, and soon went to their homes; and I felt great peace in not giving up to go with them.

Oh! may the youth, when they feel any thing arise from that which is good in their hearts, to speak to one another on account of their light and vain ways, or speeches and behaviour, speak it freely to them, even if it be to reprove them—they will surely have the reward of peace for it. Dear youth, there is no doubt with me, that at times you desire to die the

death of the righteous,—but remember, in order to that you must live the life of the righteous; and by taking heed to this inward feeling in your own hearts, you will come to live that life. Although it may be hard to give up, and such may expect to be ridiculed or despised; yet remember the Saviour, how much he suffered for you. I believe these thoughts would renew your strength, and make you willing to bear suffering for his sake.

JANE REYNOLDS.

1st mo. 23rd, 1798.



### A TESTIMONY

*Concerning* THOMAS LAWRIE, *late of Woods-town, New Jersey.*

He was the son of James and Mary Lawrie; and was born the 10th of the 6th month, 1763. Being carefully educated in the principles of Friends, and yielding obedience in early life to the precious influence of Divine love shed abroad in the heart, he became an example of plainness and christian humility. Notwithstanding he had many deep provings to pass through in his younger days, insomuch that a degree of gloom spread over his mind; yet, as he advanced in years, and continued faithful to the pointings of heavenly wisdom, this gradually wore away, and he became a useful member in society. He was a diligent attender of our religious meetings, and careful to encourage his family to their duty in this respect; saying, he believed a blessing would attend it. When there, he was an example of steady waiting on the Lord in silence; and if called forth in

the exercise of the ministry, it was lively and edifying. In company, his deportment was steady, accompanied with innocent sociability, which gained him the love and esteem of those who knew him. He was frequently called, in gospel love, to visit the neighbouring meetings; he also visited most of those constituting New York Yearly Meeting, and those in Upper Canada. A little account kept by him during his several visits in Truth's service, shows in a very affecting light, that tho' his faithful, dedicated mind met with many close trials and provings, yet, as he left home and those dear to him under an apprehension of religious duty, with desires to do the will of his heavenly Father,—he was not left alone in a strange land; but his gracious Master continued to be near to enlighten his understanding, and enable him to perform the weighty service of preaching the gospel, to the relief of his own mind and the honour of Truth. His labours appear to have been satisfactory to Friends where his lot was cast, and he was mostly enabled to return to his family with the reward of peace.

He was an affectionate husband, and tender father, and a careful example to his children; walking before them in humility and fear. He often expressed the great need there was for parents and heads of families to be very watchful over their conduct; and that he believed a guarded care in this respect often proved a blessing to the children. He was desirous of giving them a good share of school-learning, and joined hand in hand with his dear companion in bringing them up to habits of industry: endeavouring to allure their tender minds to the love of plainness and moderation, he fervently desired they might be found

walking in the Truth, and preserved in innocence and simplicity; well knowing that in this path, their reward would be peace.

In the 8th month, 1815, he attended the Western Quarterly meeting in Chester county. Shortly after his return, he was taken unwell with a complaint to which he had for two or three years been subject. For some time he was able to go about; and though he said but little about his situation, he sometimes expressed his belief that he should not get well. His disorder increasing, the family became alarmed, and desired medical advice; to which he consented; saying he was willing to do what was best. The doctor spoke encouragingly, and thought he would be better in a few days: but other complaints set in, and he was confined to his bed, with frequent turns of being very sick, which he bore with christian fortitude; and was favoured throughout his illness, with a quiet, peaceful state of mind; being fully resigned to his heavenly Father's will, either to live or die. One of his children going into the room a few days before his death, and inquiring how he was, he replied, "I am no better, my daughter;" and desired her to sit down by him: then in a sweet and tender manner he said, "It feels to me as if this will be the last opportunity I shall have of conversing with thee.\* I do not expect to get well, and have no desire to. I feel entirely resigned. I believe there is a place of rest prepared for the righteous, and I wish to meet all my dear children there. Be kind and affectionate one to another, and endeavour to serve him who is able to make thee happy here and hereafter. Have a watch-

\* This child was taken ill that night, and continued so till after his death; so that it proved the last interview with her father.

ful care over thy conversation, and try to be a comfort to thy dear mother. I love you all, (meaning his children.) I am going to rest with the Lord Jesus, our blessed Saviour." And then added, "Follow me as I have endeavoured to follow Christ." He continued sensible most of the time during his illness, which was about two weeks.

He quietly departed this life on the 3d of the 10th month, 1815, in the fifty-third year of his age; and we doubt not his spirit ascended to him who gave it. He was interred in Friends' burial ground at Woodstown, accompanied by a large number of Friends and others; after which a solemn meeting was held.

May the example of those who are removed from works to rewards, having walked faithful in the discharge of their respective duties, and finished their days in peace, prove an encouraging incitement to those who yet survive, to go and do likewise.

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The following letter from Thomas Lawrie to his wife, while on a religious visit in the state of New York, in company with Benjamin Clark of Stony-Brook, exhibits some of his feelings, and travels in the work of the gospel ministry.

*Nine Partners, 8th mo. 23rd, 1797.*

MY DEAR COMPANION,—

I have seated myself to write, hoping thyself and family are in the enjoyment of good health; for if it were not so I should have expected a letter from thee or some one on thy account, for my information; but as there has none come to hand, I conclude all is well. I proceed to inform thee where, and how it has

been with us. Uncle Benjamin Clark has had one chill since I wrote last. We have also had our trials and exercises of mind; at one time in particular, I felt such distress that I thought it would have been followed by a fit of sickness. This was at Hartford in Connecticut. The prospect of having to go there, was no small trial to us. There were about twenty members near that place, who had forsaken their former way of worship within three years,—having become convinced of the principles of Truth, and joined Friends. They had a meeting granted them; and a loving company they appeared to be. We had a meeting appointed for them and others in their neighbourhood. Here I found an answer to my troubles and exercises. When meeting gathered, we had not sat long before the priest of the parish from whom these Friends had dissented, came in, and placed himself facing uncle. He took out his pen, ink, and paper, and laid them by his side on the bench: then taking off his hat, he sat in all the state he could, in order as we supposed to daunt us, and prevent any thing being said to the people. But, having our minds turned to the great Master who is strength in weakness to those that put their trust in him, he was graciously pleased to manifest himself: for after we had been sitting some time, uncle was raised on his feet, and mentioned that it was not his own will that had brought him there, but that he came under an impulse of that love that would gather all unto righteousness, to persuade men to forsake the evil of their ways, and follow after the righteous counsel of Truth, which may be found in their own hearts. He then quoted the expressions, “The leaders of the people cause them to err;” and so treated on the danger of



leading astray, and being misled by means thereof; and was favoured to go on in a lively manner. The priest first looked him in the face awhile, then wrote; and continued sometimes to write and sometimes to look, until uncle was done speaking. Soon after he sat down, I felt as though I had something on my mind to communicate; the prospect of which brought a great exercise of spirit; but feeling after that disposition that was willing to be accounted any thing or nothing for the Master's sake, I became resigned: and while waiting for a clear evidence before I should attempt to rise, the priest withdrew, and I found myself released from having any thing to offer.

But uncle soon after stood up the second time, and invited the people to come into the room where we were, and sit down; and so they did. For they had been some of them in another room, walking and talking therein. After which we had a favoured opportunity with them, and the meeting ended under a quiet calm.

Next day we returned to these parts again, and have attended all the meetings except two or three in the lower quarters. We now proceed upwards in this quarter; but whether we shall have to go to the extent of this Yearly Meeting, is not to us known.— Yet I hope resignation will be laboured after, although it has been to me a season of deep wading, at least part of the time. Nevertheless memorials have been sealed upon my mind, I believe, in such a manner that time or age will not deface them. But feeling now in a good degree resigned, I partake a little of that which comforts the drooping mind. I feel as if I could write largely upon this head, communicating my trials and exercises unto thee and others; but I



will not enlarge, lest I should look too much for consolation therefrom, which I have always thought was dangerous for any to lean upon, for thereby we might feel less of the flowing thereof from the true source. Nevertheless it is sometimes as deep answering unto deep, and thereby we become as epistles written in each others hearts, to the encouraging one another in the way of well doing. I conclude, with love to thee and the family, flowing from thy affectionate husband, and the partner of thy trials,

THOMAS LAWRIE.



## RELIGIOUS EDUCATION.

The Israelites were commanded to teach the ordinances of their law diligently unto their children; "to speak of them when sitting in their houses, when walking by the way, when lying down, and when rising up;" and although we live under another and more spiritual law, we have no reason to suppose that this command has been annulled. The lasting effect of early impressions upon the mind is universally acknowledged, but we fear that the christian parent does not always avail himself of it to the utmost.—He may himself have been so situated as to be removed from the aid of every human instrument; the heavenly seed may have been sown in his heart in solitude, and in stillness and silence have sprung up; and thus, owing little to outward means, he may be disposed to overlook their influence. He may perhaps commit his children to the world, without warning them of its dangers and temptations; without fortify-

ing them by lessons of holiness; but trusting all things to the silent operations of the holy Spirit, perhaps think that there is little necessary for him to do.

But although we know that the Most High can, and often does, act upon the heart by an immediate manifestation of his power;—and that, without the co-operation of his spirit, no external thing can be of any avail, yet none are justifiable in neglecting those means which are placed within their reach, and upon which a blessing has so often descended. How often have those who have devoted themselves to the christian cause, acknowledged the powerful and lasting impressions made upon their minds in early life, by the affectionate counsels of a pious parent! And when to these instructions the influence of example is added;—when the parent carefully watches over himself, and evinces by his conduct that he feels the full importance of his precepts,—an impression is made upon the mind of his child, which though often slighted, and sometimes even forgotten, will return again and again, and probably can never be altogether lost.

It is a common remark in the world, and it would be well for us to examine its truth, that the children of the society of Friends have less religious instruction than those of most other christian sects. And when we take a view of the education (called religious) which many among them receive, we must acknowledge it to be a religion of forms, as lifeless as any of those out of which our predecessors were called, unless they are brought to the living substance. The attendance of religious meetings; an outward appearance of simplicity; a peculiar form of speech is insisted upon,—but how seldom is that spirit of fervent devotion spoken of, which would make our re-

ligious assemblies seasons of heavenly communion, and cause the pomps and vanities of the world to become dim in the contemplation of Divine truths!

It is a day in which there is need for parents who feel the importance of the principles we profess, to become doubly diligent; for the desolations in our once favoured society are great, and the spirit of the world is making sad inroads upon us. Many, regardless of our profession of self-denial, are anxiously labouring to accumulate wealth for their children; are encouraging them to seek the perishing honours and enjoyments of the world, and neglecting those heavenly treasures which fade not away. Yet, though many have fallen on the right hand and on the left, it is to be hoped there is a remnant to whom the testimonies of Truth, as held by our society, are yet dear; and who are endeavouring to advance the cause of the Redeemer's kingdom, by leading unto him the tender lambs committed to their care. And Oh! that these may continue to be faithful to their trust. May they consider the deep responsibility which rests upon them; and in relation to themselves and to their children, remember that command of our Saviour; "Seek ye first the kingdom of God, and his righteousness."

J. S.



*"History of Nantucket."*

Having lately perused an interesting work under the above title, written by Obed Macy, we are willing to promote its circulation, by introducing a few extracts into the pages of the Miscellany. This history, though its local character may be limited, and

a some respects peculiar, embraces some views of society and manners, worthy of general imitation. It is stated that the first English settlers on the island of Nantucket, were induced to take "refuge in a land of barbarians," [Indians] in order to avoid the rigours of persecution; and that they might enjoy the exercise of the rites of hospitality, and of religious freedom, unmolested by their fellow men. Such was the pacific disposition of the early settlers and their descendants, that neither record nor tradition furnishes a single instance of hostility between them and the Indian natives. They had a strong and settled aversion to the spirit of war; and this christian trait in their character, is carried through the thread of the history, and appears to have been of material benefit to the inhabitants.

The commencement and progress of the whaling business, occupy a conspicuous position in the history of this island. It can hardly fail of being read with interest by the youthful mind that is seeking to increase its stores of useful knowledge; nor will the tender sensibilities of nature be lessened, by the reflections that spontaneously arise in contemplating the state of society necessarily resulting from the pursuit of a business, productive of so many comforts and advantages in civilized life.

The harmony, simplicity, and economy of the early settlers, form another pleasing trait in their character; and, whether equally conspicuous with the love of peace among their descendants, or not, these virtues are worthy of consideration, as eminently tending to the happiness of the human family.

*Chap. 3rd.* "It has already been shown, that the purpose of the first emigrants to the island was, to

secure a free exercise of religious faith and worship. Many were at that time deprived of these privileges by law. Nantucket seemed to offer a safe retreat from the spirit of persecution then prevailing, and persons of various denominations removed thither with their families. Differing as they did in religious opinions, they exercised no intolerance towards one another. Feeling their own accountability to God, they presumed not to assume his prerogative, and arraign their fellow-beings before a human tribunal, to answer for that which concerned only themselves, and pertained only to a future world."

"During the first fifty years after the settlement, the people were mostly Baptists: there were some Presbyterians, and a few of the society of Friends. The little community was kind and courteous to each other, and hospitable to strangers. The prevalence of good feeling was remarked and felt by all who came among them. The nature of their business was such as to expose them but little to the alluring customs and habits of the vicious part of mankind. They were industrious and virtuous, and consequently happy."

"In the moderate part of the year, they were employed in farming, fishing and whaling; and in the winter, they prepared materials against the coming season; such as vessels, boats, casks, and whaling gear. At this time they also schooled their children: but "little learning" was not in those times considered a very "dangerous thing." It did not require an extensive education, either to prosecute business, or to secure a respectable standing in society. What was necessary was attended to; all beyond was unknown or neglected."

“Their employments had a tendency to form their customs and manners in many respects. Their dress was moderate and plain,—their deportment, kind and unassuming. They were satisfied with such habiliments as were comfortable and fitted to the season; disregarding the vain and foppish fashions then prevailing among mankind in general. They were not the less respected, on account of their peculiarities, (as some were pleased to call them) for they had the reputation of being an honest people, and punctual to their promises. They easily obtained credit for such articles as they needed, with no other security than their own promise. It was a remarkable event, that one should fail of discharging his debts, or that an estate should be found incompetent to meet all demands against it.”

“The female part of the community cordially joined and united in these economical principles,—always helpful and careful to make all practicable savings in their department. They were industrious, neat and cleanly. On the mother devolved almost every family care; both those of the immediate household, and those of a more general nature. The husband was a great part of his time at sea, and when on shore, his calling was such as to allow him but little time for his fire-side. The education, or training up of the young, was almost exclusively the business of the matron. Great care was used to guard their children against unnecessary expenses arising from costly fashions: and to teach them to be moderate and prudent, it was constantly kept in view, that it was by hard labour that a subsistence could be procured;—and that their fathers relinquished home and all its comforts, and encountered the dangers of the ocean

and its monsters, to procure them bread and clothing and home."

"The nature of their cares and their common interests, gave rise to the most friendly intercourse amongst them, and were the origin of that sociability,—that absence of unmeaning ceremony,—that cordial good-will and readiness at accommodation, which have ever characterized their descendants. They were a motherhood, ever alive to the calls of duty and of charity. They were always ready, with soothing appliances, to leave their homes to visit the sick, to whom they administered both in the capacity of nurses and physicians. Many were skilled in the use of roots and herbs; the medical properties of which, they had learned from the natives. For many years, the healing art was practised almost exclusively by females; and more confidence was placed in their skill, than in the knowledge of men professionally educated."

"When difficulties arose among the inhabitants, they seldom had recourse to the law for settlement, but chose the short and easy mode of arbitration, the advantages of which are numerous. Instead of one neighbour's subjecting another to many difficulties, such as are generally experienced by those who settle their disputes by the course of law, the parties would come together by appointment in the evening, having invited a sufficient number of their friends to assist, either by counsel or judgment, and, without expense or animosity, in an amicable manner would settle their differences. This was the general manner of deciding controverted points."

———"The whaling business is peculiarly an ocean life. The sea, to mariners generally, is but a high-

way, over which they travel to foreign markets; but to the whaler it is his field of labour,—it is the home of his business. The Nantucket whaler, when with his family, is but a visiter there. He touches at foreign ports merely to procure recruits to enable him to prosecute his voyage;—he touches at home merely long enough to prepare for a new voyage.—He is in the bosom of his family only weeks, and on the bosom of the ocean, for years. His youth and strength, and best manhood, are all devoted to a life of tedious labour and great peril. His boyhood anticipates such a life, and aspires after its highest responsibilities: his age delights in recounting its incidents. We read, and sometimes perhaps, dwell with delight on the daring exploits of those whom the world calls heroes; and in proportion to the victims sacrificed on the altar of ambition, we attribute glory and honour to the victor. Alas! what is bloodshed but murder! what are the pretences of war but words! what its dire effects, but cold-blooded, purchased butchery! For deeds of true valour, done without brutal excitement, but in the honest and lawful pursuit of the means of livelihood, we may safely point to the life of a whaler, and challenge the whole world to produce a parallel. The widow and orphan mourn not over his success;—oppression and tyranny follow not in his paths. No: his wife and his children reap the reward of his toils and dangers;—society is enriched by them,—and his prosperity is his country's honour.”

In illustration of the above description of the life of a whaler, the following statement was furnished by captain Benjamin Worth, and inserted in the history. “I began to follow the sea in 1783, being



then fifteen years of age, and continued till 1824.— During this period of forty-one years, I was a ship-master twenty-nine years. From the time I commenced going to sea till I quitted the business, I was at home only seven years. At the rate of four miles an hour, whilst at sea I have sailed more than one million one hundred and ninety-one thousand miles. I have visited more than forty islands in the Atlantic and Pacific oceans, and traversed the west coasts of North and South America, from Baldivia, lat. 40° south, to 59° north, on the north-west coast, and up Christian sound to Lynn canal. I have assisted in obtaining twenty thousand barrels of oil. During the last war, I was taken by the English in the ship George, and lost all I had on board. Whilst I commanded a vessel, not one of my crew was killed, or even had a limb broken by a whale; nor have any died of the scurvy.”

Another instance is recorded of a captain who began to follow the sea at thirteen years of age, and continued in the whaling business thirty-seven years; during which time he was at home but four years and eight months. Twenty-three thousand barrels of oil were obtained by the vessels in which he sailed, and from his estimate, he travelled more than a million of miles.



### A TESTIMONY

*From Miami monthly meeting of Friends, in the state of Ohio, concerning ASHER BROWN.*

This our esteemed friend removed with his family from the state of New Jersey in the year 1804, and

produced a certificate from Woodbury monthly meeting to this meeting shortly after its establishment; since which time he has been a useful and exemplary member, and for several years last past, a tender and affectionate father, and a meek and humble minded elder of our monthly meeting. He was industrious and attentive in his temporal concerns, and frugal in his manner of living; by which means he was enabled to afford assistance to those who stood in need, and likewise was liberal in contributions for the use of the meeting. He was a consistent example in plainness and moderation, and was frequently engaged to labour with others for the observance thereof, not only in dress and address, but in the furniture of their houses; sometimes saying he believed Friends of late years were too extravagant in these things, and in superfluities about their carriages.

He was a diligent attender of our religious meetings; and was frequently engaged in those for discipline, as well as at other times, to counsel and advise others to a strict adherence to that important duty, saying, the concerns of this world should be kept in subjection thereto. He was careful to preserve the order of society, and to promote the due exercise of its discipline, and of the advices of the Yearly Meeting. He was often employed on committees to visit other meetings, as well as individuals, and was concerned for the support of our religious testimonies, particularly those against the common use of spirituous liquors, and the vain fashions of the world: for these services he was eminently qualified, being of a loving and cheerful disposition,—tender and cautious in his exhortations,—anxious to cultivate the unity and harmony in the church,—and endeavouring to avoid

giving any just cause of offence; yet zealous in reproving the high-minded and intemperate.

Throughout the late convulsion in our society, he manifested his usual composedness of mind; being firm in the principles of our profession, and illustrating them by evincing love and good-will towards those who appeared as his enemies. He sometimes expressed his sorrow as well as astonishment, that certain individuals with whom he had been intimately associated in labouring in the weighty concerns of society, should act as they did, departing from that true christian love which heretofore had existed between them, and instead thereof manifesting an overbearing, shy and disdainful appearance; the spirit of which was calculated to destroy the blessings of civil as well as religious society.

About two years before his death, he had a slight stroke of the palsy that deprived him of most of his bodily strength, and prevented him from often attending meetings afterwards; yet he continued to retain his usual energy of mind, and was cheerful and pleasant when his friends came to see him: their visits at all times seemed agreeable to him, but particularly so during the time he was confined to his own house. He was a sincere lover of his friends, and had long kept an open house for their entertainment.

His concern for the prosperity of Truth, the health and good order of society, and the present and future happiness of his friends, remained unabated during his long confinement; as an evidence of which, a few months before his decease he handed to a friend a paper which he had lately written, requesting him to read it at the grave, when he should be interred;

giving directions at the same time that his coffin should be made very plain. The paper was read agreeably to his request, of which the following is a copy:

"It hath for a long time, been on my mind to leave a few lines to be read at the grave when I may be interred, in order to answer an inquiry that may arise in some minds, why my coffin is so different from what is common. It hath been my concern from my youth, to manifest moderation and plainness; and my desire hath long been that they might go with me to my grave. I directed my coffin to be made plain; and the little this may save, to be given to some poor person. It may buy them a little bread, and do more good than to moulder in the earth.—While I was writing the above, I felt my heart filled with love towards all my fellow-creatures of all classes. Love is the badge of discipleship; as Christ said, "By this shall all men know that ye are my disciples, if ye have love one unto another." Smiles and frowns are all alike to me. Ye have met to perform the last kind office to a fellow-creature; I bid you affectionately farewell; and in the words of the apostle, I recommend you to the Lord and to the word of his grace which is able to build you up in the most holy faith, and to give you an inheritance among all those that are sanctified. ASHER BROWN."

The day before his death, he expressed to a friend who called to see him, that his time here was nearly at an end; acknowledging it a Divine favour that he had been, throughout his long declining strength of body, preserved almost clear of sickness or pain, or any other sufferings but those produced from weak-

ness. About eight o'clock on the morning of the 2d of the 3rd month, 1832, he was visited with another stroke of the disease, which suddenly deprived him of speech and of his little remaining strength. He lay until about four in the afternoon, when he breathed his last; being seventy-one years, five months and twenty-one days old. He was buried in the graveyard belonging to the monthly meeting, on the 4th day of the same month, attended by a large collection of friends and neighbours.

Signed in and on behalf of Miami monthly meeting of Friends, held 25th of 4th month, 1832.

SAMUEL SILVER, } Clerks.  
RUTH SMITH, }

The foregoing memorial was produced to, read and approved in this meeting. Signed in and on behalf of Miami Quarterly meeting of Friends, held 5th month 12th, 1832.

DAVID EVANS, Clerk for the day.  
RACHEL HIBBERD, Clerk.



*Memoir and Letters of ANN ASKEW.*

"All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth." "In the morning it flourisheth and groweth up, in the evening it is cut down and withereth." "For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

These solemn declarations of Moses, David and Isaiah, in ancient times, expressed in lively figurative language, continue to have an affecting and instructive application to the human family. How often are those who flourish in the morning of life, fresh and lively as the grass, and blooming as the flowers of the field, soon cut off by the scythe of death, or withered under the wasting hand of disease. Thus, the hopes and fondly anticipated comforts of parents, are often nipped in the bud, or blasted in the flower, when the wind that passeth over their tender plants, sweep them from their affectionate embraces, and consign them to an early tomb; so that their places here in this vale of tears shall know them no more. But under all the toils, afflictions, privations and bereavements of tender parents, how consoling the consideration that the mercy of the Lord is always upon them that fear him—and that he “afflicts not willingly nor grieves the children of men.” When he re-claims what he has lent for a season, it is but reasonable that we should calmly resign up to him the precious loan, thankful for the favour, though short, by comparison, the time of enjoying it. Thus may we come to say with pious and patient Job, “The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.”

Among the numbers of blooming youth, more especially comparable to the flowers that flourish fair in the morning of life, but who are soon cut down and withered under the chilling winds of wasting disease, may be classed our dear young friend, Ann Askew, daughter of Peter and Hannah Askew of East Nottingham, in Maryland; the circumstances

of whose removal from works to rewards, have given rise to the preceding reflections.

She was born the 2nd day of the 10th month, 1814; and was from her early infancy of a sweet engaging disposition. As the powers and qualities of her mind expanded, she manifested affection and kindness to all around her, and particularly toward such as were in distress, to whom she appeared desirous to afford relief as far as in her power. Such amiable tenderness produced the happy effect to make her beloved by all who were acquainted with her.

Her health and activity, during her childhood and early youth, were such as to inspire hopes of her being a help and comfort to her affectionate parents in maturer years. As she advanced toward womanhood, her bodily constitution appeared strong and vigorous, and was seldom attacked by sickness or weakened by disease, until she attained her eighteenth year. In the spring of 1832, she took a heavy cold, about the time of the marriage of her sister. This affected her breast and lungs, but not so as to prevent her accompanying her sister to Mechanics-town in Maryland, where she settled with her husband, and Ann stayed with her several weeks. During this time, and after her return to her father's, she was able to be about house, and occasionally to ride out on horse-back.— At length, it became evident that the disease had taken a deep hold on her lungs, and her parents and friends were impressed with a belief that there was serious cause of alarm for the consequences. Medical advice was consulted, and the usual remedies in such cases were resorted to; but without producing apparently any good effect. The disorder continued to progress, accompanied, as it usually is, with a dis-

troubling cough and expectoration. But all her sufferings were borne with patience and resignation.

On the 2d of the 12th month, 1834, she was taken with one of those suffocating spells, with which she had been afflicted for some days, and during which her breathing was very difficult. On her father's going into the room and sitting by her, she revived a little so as to be able to speak. He then inquired how she felt; she said she was very poorly. He remarked that he thought her sufferings were very great; but that she would ere long be released from them all. She replied, they were; but she endeavoured to bear them with all the patience she could; and said she had been endeavouring to be prepared for that change. She also remarked, that she had never from her infancy been fond of dress, nor taken much delight therein; and that her mind had been under the forming hand of Divine goodness ever since a memorable meeting she was at, when a dear friend visited us, about four years since; when she was enabled more fully to see the folly of such things. She further said, that while she was with her married sister, and mingled in company with those of a different character from what she had been accustomed to, she had sustained loss, by her mind's being diverted for a time from the train of serious thoughtfulness which had occupied it. And after her return home, she said, she had to suffer for it; so that many times on retiring to her bed she had felt condemnation on account thereof. But now, through Divine mercy and goodness, she hoped she was prepared to meet the change that appeared to be hastening.

She continued gradually to decline, till the 9th of the 1st month, 1834, when she quietly departed this



life, we hope in exchange for a better, among the spirits of the just made perfect. Her remains were interred in Friends' burial ground, at East Nottingham, on first-day, the 12th; being in the twentieth year of her age.

Soon after her decease, her father wrote to a friend as follows: "The removal of our dear daughter is a subject which very much affected us all. Although for some time we were almost daily looking for her dissolution to take place, yet, when it occurred it proved to be such a shock as I cannot describe. Her sufferings were so great, at times, for several months, and her breathing rendered so difficult, that I could not but indulge a hope, that it would please her heavenly Father to release her from them all by taking her unto himself. Yet during her greatest sufferings, she was never heard to utter a complaint; though at one time she expressed a fear that her patience would not hold out to the end."

"Although it is a trying circumstance to raise up precious children, and then to see them cut down like a flower; yet let us not repine, but rest in the belief that it is in the inscrutable wisdom of infinite Goodness, and no doubt all for the best."

"She was a constant attender of our religious meetings; and sometimes on her return, when there had not been a word spoken in the meeting, she has been heard to say, "Oh! what a good meeting I have had to-day!" After she was renewedly visited with the light of Truth, she was very desirous to impress the minds of her acquaintance and those with whom she corresponded, with the importance of living a life of self-denial, particularly as respects the fashions and customs which abound in the world; which she view-

ed as at variance with the simplicity of the Truth, and the precepts of the gospel. This concern is particularly expressed in some of her letters following; which also show the state of her mind under the pressure of bodily disease, and the prospect of her last solemn change."

"During her long continued illness, she was never heard to utter a murmur or impatient expression; but endured her severe bodily pains with great composure. Sometimes when the neighbours called to see her, she would converse on the subject of her approaching dissolution, with great calmness and composure; insomuch that it was matter of astonishment to some. On one occasion, a young woman who had been to see her, mentioned with what dignified calmness she conversed on the subject of her departure from this world to another state of being; which excited her admiration that so young a person could feel so perfectly resigned."

Perhaps this short and imperfect sketch of the character and example of this dear child, cannot be more instructively impressed on the minds of her youthful survivors, than in the language of Solomon: "Though the righteous be prevented with death, yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years: but wisdom is the gray hair unto men, and an unspotted life is old age."

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*Letters and extracts of letters of Ann Askew,*

*Brick meeting-house, 2d mo. 5th, 1832.*

MY DEAR FRIEND,—

When I recur to the time I parted with thee, it seems more like having parted with a father, or a

messenger bearing the glad tidings of the gospel. My heart was melted into tenderness, and the impressions then made on my mind, have remained with me ever since, and I hope they will continue to the end of my days. I was brought to feel the necessity of taking up the cross, though my heart might have been compared to the barren desert, or the uncultivated wilderness. But it is said in scripture, that there is more rejoicing in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance.

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1st mo. 28th, 1833. It is pleasant to find that I am still remembered by my friends. For some time past it has seemed as though nothing but clouds and tempests have gathered round my habitation. My transgressions have been raised up, as it were, like mountains between me and my heavenly Father. Yet in these seasons of deep conflict, when the poor, tried mind is almost ready to sink under the weight of discouragements, and to cry out, Who will show us any good?—a ray of light hath dawned upon the inmost recesses of my heart; so that I have felt that I was not wholly cast off. At such seasons my spirit has been poured out in supplication to Him who sees not as man seeth, that if he would be pleased to assist me, I would give up fully to his holy requireing; for I see the necessity of taking up the daily cross. I seldom read any thing but Friends' writings; am pleased with Friends' Miscellany, believing I have been profited by reading it, and have no doubt that it has been an advantage to many others, particularly the writings of Sarah Watson.

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*Brick meeting-house, 3rd mo. 1833.*

DEAR MOTHER,—

I was much better after thy leaving us until fourth-day, when the pain in my breast returned, nearly as bad as before. But it is the Lord's will, and be that will obeyed. It is my earnest desire that I may be enabled to bless his chastening hand; believing that he afflicts the children of men only for wise purposes. I have taken all the medicine the doctor gave me. I believe it proper to make use of the means put into our hands, yet I often fear we are placing too much dependance on physicians. I have long been striving to turn my back on this world and its allurements: for we have abundant testimony on record that wisdom's ways are ways of pleasantness, and all her paths are peace. Then why should we be cleaving to this world, the fashion and beauty whereof fadeth away. O mother, I am well assured that the love of the world is but the working of the adversary; and I often fear that it gets the better of some well-meaning minds. Oh! may this not be the case with me. May we all put on the wedding garment, and go up unto the marriage-supper of the Lamb; for it is prepared for all that are willing to forsake the evil of their ways, and to have their own selfish wills brought into subjection to that which is Divine. Then indeed shall we know an advancement heaven-wards, and be enabled to sing a new song upon the banks of deliverance, where the Lamb forever reigns.

DEAR SISTER,—

Thinking you would like to hear from us, I undertake the task, though it occasions a good deal

of pain in my breast. Mother reached home this day week, and we were all glad to see her. I have been taking medicine for six weeks,—and have been bled twice, without any apparent relief, save from a blister that afforded a little while it kept running. I expect to have another on when the doctor comes. These things seem hard to our nature, but I endeavour to bear all with fortitude; for truly this chamber of affliction has been sweetened by the presence of Jehovah. I find him to be the dearest friend I have; and my mind enjoys a peaceful calm beyond description; but the suffering I have gone through to attain this peace, no mortal knows: but there is no other way than through suffering; even the blessed Jesus was made perfect through suffering. And can we expect to obtain that happy state which he said was prepared from the foundation of the world, unless we tread the same path, and drink the same cup that he drank of? Surely, no. If we reign with him in his kingdom, we must suffer with him: though some appear to suffer much more than others. I do not know that I have ever once wished that this heavy affliction had not been sent, for I see in it the goodness of God; and as I never expect to receive any good thing from any other source, I shall endeavour to submit to his wise disposal. He knows what is best for us; and if we are faithful in the little, more will be added unto it.

If it should please the divine Master to restore me to health, I hope I may be truly thankful; and if not, may I be enabled to attain that resignation which I have long been seeking for. And, dear sister, when thou art admitted as in a presence-chamber with thy God, intercede for me; for indeed my prayers have

often ascended to the throne of grace on thy behalf; and not only for thee, but for the whole human family.

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*Brick meeting-house, 4th mo. 11th, 1833.*

ESTEEMED FRIEND,—

It is sorrowful to see so many of our promising young people of the present day, spending their precious time in those delights that are only capable of pleasing the carnal mind, without affording peace and consolation when called upon to give an account of the deeds done in these bodies. But Oh! I hope better things of thee; and my desires and supplications to the throne of grace are, that thou mayst be gathered from all outward forms and ceremonies unto the true church, which is built up of living stones and cemented together with the love of Christ. Mayst thou seek the Lord for thy portion, and the God of Jacob for the lot of thy inheritance, now in the day of prosperity, so that if the hour of adversity should overtake thee, thou wilt have a sure hiding place and covert from the storm. Blessed be his holy name, he has sweetened the chamber of affliction with his goodness; for which may my heart bow in humble adoration before his holy footstool. No doubt thou hast felt, and wilt experience a language like this more and more to flow through thy heart, as thou art willing to have thy own will brought into subjection to the cross of Christ. Then, and not till then, wilt thou know an advancement heaven-wards. Though the waves may at times run high, and the tempest gather around thy head, and seem to threaten thy destruction; yet all this is necessary for thy refinement: and if thou art faithful in that which is required of thee, the Lord

can and will lull the waves to rest, and say to the tempest, Peace, be still.

If thou art likely to receive any benefit from these lines, preserve them as a memorial of one who has often been led to crave thy preservation and advancement in that path which will lead to those mansions of rest that are reserved for the pure in heart.

ANN ASKEW.

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Thy very acceptable letter of 27th of 4th month, came duly to hand, and should have been replied to sooner, had not sickness prevented. My health has been on the decline for the last nine months. I had been under the care of a physician at home for three months, and when a little better, he wished me to go to Wilmington, and spend a few weeks among my relations. I had been there but a short time till I was taken so much worse that my friends thought proper to call in a physician, who pronounced my complaint an affection of the lungs. I was reduced so low that to those around me life seemed nearly extinct. I remained there six weeks; during which time I rode out four times. Thus, the pleasure of enjoying the society of my friends, was confined to the narrow limits of the sick room. As it is a disease that is seldom cured, I hope I may give up with full resignation of heart to Him who knows what is best. And may I bear with patience whatever trials assail me whilst on earth, so that when the soul becomes disrobed of its earthly mantle, it may be prepared to soar to its native home.

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DEAR FRIEND,—

Thy very acceptable letter dated some months past, came duly to hand, and should have been replied to sooner, but sickness, sometimes very severe, prevented my writing. Two weeks ago I experienced the greatest suffering I ever felt in my life; and had it continued much longer, this body must have sunk under it. I have been six months under the care of physicians, without receiving much benefit; but my mind has, for the most of the time, enjoyed that peace which the world cannot give, neither can it take away. A degree of Divine love has also flowed through my heart toward all my friends and acquaintance; many of whom, I fear, are wandering upon the barren mountains, or floating on the waves, without any pilot to guide their bark in safety on the wide ocean of time. Oh! that I were the happy (though unworthy) instrument in the Divine hand to draw one soul unto the true Shepherd, who will cause his sheep to lie down in green pastures beside the still waters.

O my dear friend, forsake the fashions and customs of this delusive world; for assured I am, they can give no real pleasure, but are as the empty bubbles floating on a summer's sea, which pass away with the slightest breeze. So it is with fashion: we follow it in all its fancied glory, till something seems to speak within, and say that all is not as it should be. The immortal soul then wants something substantial to feed upon; it takes no pleasure in outward things; and when the poor body is laid on a bed of sickness, the world seems as a blank; and the soul groans for a saviour's hand to bring it out of the many difficulties into which it has been plunged by giving way to temptations of various kinds.

ANN ASKEW.

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*To the memory of HANNAH MORRIS, who died at  
Philadelphia the 21st of 3rd month, 1792.*

Ere from mine eye was wip'd the funeral tear,  
That o'er a sister's closing grave was shed,  
Another solemn call of death I hear,  
In the lov'd friend, thus number'd with the dead.

Midst such repeated wounds, such heart-felt pain,  
Mingled with feeble nature's swift decline,  
No human springs of comfort can sustain,—  
No power, but power Almighty and Divine.

Sufficient this for every stroke we feel,  
- This richly can each human loss supply,—  
Give weakness, strength,—the wounds of sorrow,  
heal,

When all the shallow streams on earth are dry.

Ah! dear, belov'd companion of my way,  
Friend of my youth, and partner of my heart,  
Where friendship could its healing balm convey,  
And soul to soul its inmost thoughts impart.

But tho' unerring Wisdom, all divine,  
Has veil'd from sight the object of my love;  
Ne'er from my heart while memory shall be mine,  
Thy deep-fix'd image ever will remove.

Here, the few sands that in the glass remain,  
With momentary speed are wing'd for flight:  
Oh! may we meet beyond this scene of pain,  
Where broken bands, forever shall *unite*.

Then the soft union shall again rejoin,  
By ties immortal, on Canaan's shore;  
And our sweet friendship, lasting and Divine,  
Shall feel the separating wound no more,

While hope, this blissful period can survey,  
A debt remains, to thy lov'd memory due;  
Perhaps the last my trembling hand shall pay,)   
When thus thy fair example, we review.  
In watchful walking, with a soul resign'd,  
She cheerful shar'd the sympathetic part;  
Her courteous mien and sanctity of mind,  
Warm'd with benevolence, her feeling heart.  
Though sad declension oft she would deplore,  
Yet cautious still, and fearful to offend;  
Her gentle breast the silent sorrow bore  
And mourn'd for follies,—past her reach to mend.  
Her piety was silent and sincere,  
Known to her God,—and to her God aspir'd;  
Far from the busy life, the public sphere,  
Her humble dwelling, in the vale retir'd.  
'Twas here she kept the path of duty plain,  
'Twas here she lent the gen'rous, kind supply;  
Pour'd healing balm to sooth affliction's pain,  
And wip'd the tear from hidden sorrow's eye.  
My dear belov'd,—on earth enjoy'd as mine,  
Tho' now to sight and sense enjoy'd no more,  
To God alone, my friend I can resign,  
Till his own goodness shall the gift restore;  
In those blest climes where living pleasures flow,  
Unmix'd with frailty, nor by death destroy'd;  
'Tis here thy bright, immortal soul shall glow,  
By God perfected, and in him enjoy'd.  
This glorious prospect cheers the mourner's way,  
This glorious prospect teaches to resign;  
Thus the pure being triumphs o'er decay,  
And spirits centre into life Divine.

*Reflections.*

We are passing through a disordered world: that is, the state of mankind as social, intelligent beings, is far below the standard of perfection and happiness intended for them by perfect Wisdom and Goodness. What then is the part for us to act, or the path for us to pursue, in our journey through the wilderness of this world, so as to contribute our part of the labour necessary to make this wilderness "as the garden of the Lord?" It is admitted that every member of the rational family of mankind is endued with a gift or talents to be occupied and improved, according to the circumstances and sphere of action in which he or she may be placed. The right employment of our time and talents is, therefore, a subject of the utmost importance to our well-being in this life, and our hopes of happiness in the life to come. To the attentive mind, its daily duty will be opened by the light of Truth; and all its business will be found to consist in faithful obedience to the manifested will of Heaven. So shall all its works tend, firstly, to its own peace and furtherance in the way of life and happiness; and secondly, to promote the reformation of the present disorganized state of society, or the melioration and improvement of the condition of the human family. Thus also, when our round of probation shall terminate, we may leave the world with the consciousness of not having made it any worse: and if we see not the success of our labours for improving it, we may at least have contributed our part towards preparing the way for the next generation of the faithful to advance the work of truth and righteousness amongst mankind; by which alone their perfection and happiness can be promoted.

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## FIENDS' MISCELLANY.

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THIRD MONTH, 1838.

[Vol. XI.]

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### MEMOIRS

*Life and Travels of SARAH HARRISON, late  
of Philadelphia, deceased.*

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#### INTRODUCTION.

In preparing for publication the following Memoirs of Sarah Harrison and travels, we have been aware of the sentiment alluded to by Scott, that "some think there are Journals enough printed, with him, we likewise can say we have no "idea that so many more or would be published, as to render any more useless." We rather of the mind, with George Dillwyn, that "the Journals of persons are some of the safest writings that can be put into the hands of young people, though they may contain little more than a record of the ways in which those worthies were led, and the difficulties which, by a simple attention and obedience to their heavenly Guide, they surmounted. They are, however, not likely to be very interesting to any but such as have their feet, in some degree, turned into the same way. If to those who seek more for amusement than instruction, they are insipid, it is because they invite to a path which persons of that class are more inclined to avoid than to tread.

Sarah Harrison kept no regular Journal, the accounts here prepared have been gleaned from her letters and detached memoranda. Her literary acquirements appear to have been very limited, her hand-writing often scarcely legible; but the energies and powers of her mind, may in some degree be discovered, by the narratives and reflections which she occasionally penned. The difficulties which she was led, and some of "the difficulties which, by a simple attention and obedience to her heavenly Guide, she surmounted," may be interesting to some who "have their feet in some degree turned into the same path." Should this be the case, the gathering up these fragments will be in some measure justified.

## MEMOIRS, &amp;c.

SARAH HARRISON, daughter of Rowland Richards of Lower Providence, then Chester, now Delaware county, Pennsylvania, was born in or about the year 1748. Her natural disposition was rather volatile, by reason of which, and the habits of lightness and vanity incident to unthinking youth, she underwent much suffering and mental conflict, before she became willing to yield to manifested duty. Of the early period of her life she afterward made these remarks:

“In my youthful days, I gave way to things that proved a snare to me, and caused me many sorrowful days and nights, yea, months and years, before I witnessed reconciliation with my God; and I now stand as a monument of his mercy. All unrighteousness is sin; and the wages of sin is death. This I know by sorrowful experience; for it brought death upon the innocent life of God in my heart, and made me a long wilderness travel. I too lightly esteemed the early visitations of God to my soul, until I became somewhat like the deaf adder that would not hear the voice of the charmer, though he charmed ever so sweetly.”

“But in these my young years, when I was flying away as upon the wings of vanity, the Lord was pleased to meet with me in a narrow place, where I saw there was no way for me to escape his righteous judgments, either here or hereafter. I was led deeply and awfully to consider the woeful consequence of my sins being brought to judgment after death,

where there was no remedy; and I was made willing to bear his indignation, because I knew I had sinned against him many a time, though in what the world calls little things, yet I was convinced they were great enough to exclude me from the Divine presence forever, if I did not repent, and endeavour to walk more circumspectly. I can with thankfulness say, that the awful impressions that were then made on my mind, have never been erased: no; they were too deep for any blast of temptation to blow away."

"Having thus been visited with the judgments of the Lord for disobedience and transgression, altho', blessed be his great name, they were mixed with adorable mercy; and having thus tasted of the terrors of the Lord for sin, suffer me to exhort the dear youth to watch and be sober,—to stand in awe, and sin not; that so you may escape the righteous indignation of God, which will be revealed sooner or later against all the vanities of this wicked and deceitful world."

About the twentieth year of her age she was married to Thomas Harrison, of the city of Philadelphia. In her domestic department, she was industrious, managing and neat; as a friend and neighbour, kind and obliging; of extensive charity and tender feeling toward the poor and needy, many of whom received daily supplies from her hand. Her house for many years was an asylum for the oppressed, especially the people of colour; her husband being a warm and indefatigable advocate for their emancipation and improvement.

She had ten children, most of whom died in their infancy, and only two of that number lived to be men. Those only who have witnessed the trial of parting with their tender offspring in the days of

their innocence, can fully enter into the feelings of the fond parent on such occasions.

She had a lively and acceptable gift in the ministry, and was much concerned for the prosperity of Truth, and the welfare of society. For this purpose she was frequently engaged in religious visits, of which she sometimes made memorandums.

About the beginning of the 9th month, 1787, she left home, in company with Lydia Hoskins and Norris Jones, on a religious visit to the southern states; of which she says, "On our way we were at Lampeter meeting, in which Lydia Hoskins was favoured with strength to warn the unruly, and stir up the pure mind in some of the careless. Next day we were at the week-day meeting at Lancaster, in which several Friends who were in company with us had good service. Having let in discouragements, by the imprudence of others, I passed through several meetings in silence, and left them burdened in mind: but at length gave up to be willing to do what I could; and blessed be the name of the everlasting Counsellor, he has been a guide to my perplexed thoughts, and a cordial to my dejected spirits.—I have seen light rise out of obscurity, and darkness to become as the noon-day. Although I have not had much to say, and what has been given me has sometimes been very close, yet I believe it has been well taken, and I have therein found peace."

Sarah Harrison appears to have been one who thought so much of dreams as frequently to repeat them to others. And as those who lay much stress on dreams, as omens, or Divine communications, are very liable to fall into a habit of making interpretations, either of their own sleeping imaginations, or

of the dreams of others related to them—so S. Harrison was sometimes subjected to trouble and unhappiness arising from this (too often) imaginary source. Very soon after she had set out on this concern to make a religious visit to the southern states, a letter was imprudently sent after her that afflicted her very much; so that she had thoughts of returning home immediately. On which occasion she wrote thus: “The state of my mind was such as could not be described; but this I may say, that the enemy magnified himself, and rejoiced over me, insinuating that I could do God no service, and was also running my husband to great expense to no purpose. So I thought best for me to go home, and mentioned it to my companion in the evening, intending the next morning to return home, if my mind was not more composed; and which I believe I should have done, had not the sun of righteousness arisen and dispelled the cloud, giving me to see that it was the work of the enemy to lay waste, and discourage me from attending to my duty; and the letter that I had received was but a messenger of satan sent to buffet me.” To which she adds this salutary wish, “Oh! that Friends would be careful how they put forth a finger, at such times, to unsettle the minds of those who are under such weighty exercises!”

Much of this trouble, it seems, was occasioned by telling a dream; and a friend shortly after wrote to her, saying, “I was’ sorry to hear thou opened that dream before thou left home; especially as it turned out to afflict thee so much, I thought without a cause.” To which this cautionary wish may be added, Oh! that Friends would be careful how they suffer their minds to be influenced by dreams, so as to lay too



much stress on them; inasmuch as they often arise from a state of indisposition, either of body or mind, that prevents sound and tranquil sleep. And Oh! that such as have dreams may be guarded against a habit of frequently telling them to others, and giving or inviting interpretations of them, that may oftener diminish than increase their own happiness, and the comfort of their credulous friends.

From some imperfect sketches of this journey, and reflections which she penned, the following has been collected:

“We had meetings at Middle Creek, Back Creek, Bear Garden and other places, and so on taking meetings through Virginia, till we came to the Yearly Meeting in North Carolina held at Centre; which began the 27th of 10th month. Here I felt much exercise of mind, with desires that I might be clothed with the whole armour of light, so that I may know what to do and what to leave undone. Here are a large number of professors, but the life of religion appears to be very low. There is need of skilful workmen that can divide aright; and Oh! that the great Master may be pleased to anoint and re-anoint my eyes, so that I may not see men as trees, but in their perfect shapes, and be favoured with strength to speak the whole truth, and nothing but the truth.”

“After the Yearly Meeting, we attended New Garden monthly meeting, also had meetings at Deep river, Springfield, Marlborough, Providence, and to the Quarterly meeting at Cane Creek. Here we met with William Jackson and Warner Mifflin,—Charity Cook and Rebecca Fincher. The subject of holding mankind as slaves came weightily before this meeting, and a committee was appointed to visit all such

as have slaves, and if they continue to disregard the wholesome advice of the body, monthly meetings were directed to disunite them. Warner Mifflin went to attend the Assembly of North Carolina with a well-written petition from the Yearly Meeting."

"Thence taking meetings on the way we reached Wrightsborough, in Georgia, where we spent about four weeks and visited many of the families of Friends. Went thence to Bush river, in South Carolina, where we spent about a month visiting families and meetings."

While at Bush river, Sarah Harrison was several days very ill of a **cholic**, and said she thought her companions would have to leave her to lay her bones at Bush river. "This," says Norris Jones in a memorandum kept by him, "was a close trial of our faith. To be taken sick from home, is very trying indeed; but to be called from works to rewards, even to the righteous, is very close work; what then must it be to those who are unprepared! May I improve by every memento of this kind, which is in unerring wisdom permitted;—that so when that solemn charge is sent to my habitation, Steward give up thy stewardship; for thou mayest be steward no longer,—I may be ready." Sarah Harrison adds: "When we left Bush river, it was a solemn parting with Friends of that neighbourhood. That peace which passeth all human understanding was felt, so that I thought it a full compensation for all I had passed through."

In this journey from Bush river to Charleston, they travelled about one hundred and sixty miles.—Norris Jones says, "The second night we reached a little cabin, where one bed was procured for Sarah

Harrison and Lydia Hoskins; I with one friend slept in the wagon; the rest slept in the woods. The next night our fare was no better—and the third we could get but one bed for the women, the rest of us slept on the floor. But we travelled in much unity, carrying our provisions with us.”

“In the beginning of the 3rd mo., 1788,” says S. Harrison, “we reached Charleston, being accompanied by Isaac Cook and John Wilson, appointed by Bush river monthly meeting to visit the few Friends in Charleston, concerning their being joined to that meeting, agreeable to the direction of the Yearly and Quarterly meeting. A few young men, but no female members, reside in Charleston. In this town we tarried about four weeks, and had many meetings; most of which were laborious, exercising times, yet I trust they ended well, though several were silent, in others the power of Truth was felt to be above every other power. Great has been the oppression we have felt here; the gospel truths we have had to deliver being so repugnant to the disposition of the minds of most of the inhabitants, who, like many others, love ease, and don’t want their false rests disturbed. They say much against slave-holding; all we have conversed with agree that it is not right to hold their fellow-creatures in bondage, and wish they were all free, declaring that they are only a burden to them. But when any thing is said to promote their freedom, they soon turn and say they are not fit for freedom, because they are such poor helpless creatures. But Oh! that God may be pleased to hasten the coming of that day when the eyes of them that see shall not be dim, and the ears of them that hear shall hearken to his inspeaking voice.”

"3rd mo. 27th. Yesterday was at a small meeting in Charleston, when the states of those present were laid open before them, I trust in a clear light, though not with enticing words of man's wisdom. I often think I am one of the most stammering speech of any that ever were sent forth on such an errand. May he that promised to be with the mouth of Moses, be with me at all times, especially when engaged in his cause, and teach me what I shall say, is the desire of my heart; that so his great name may be exalted, and self may be abased in me."

"Although the Lord has been pleased at times to lead me through the valley and shadow of death, yet there has been times when I could sing praises to his name, and extol him that rideth upon the heavens.— But notwithstanding I have been favoured at times to taste and see the fruit of the vallies, I have not been exempted from winter's pinching cold, and summer's scorching heat; insomuch that at seasons, it seemed as if this earthly tabernacle must be dissolved: but these trials were removed when the sun of righteousness arose as with healing under his wings."

From Charleston they went by way of Pedee, Core Sound, Newbern, Contentney, Jack Swamp, Rich Square, and to the Yearly Meeting held at Black-water in Virginia. Thence back to North Carolina, and after visiting the remaining meetings there, returned to Virginia. Norris Jones says, "We have been engaged in visiting slave-holders in the verge of Black-water monthly meeting, and have the satisfaction to see the labour blessed, so that near fifty of that oppressed people were manumitted in our presence. The power of Truth was livingly felt in many of these opportunities to our humbling admiration."

Norris Jones also gives the following account of their visits to slave-holders in N. Carolina and Virginia—"6th mo. 6th. At Piney-woods meeting, which was large, Sarah Harrison had close work, and again touched on slave-holding. In the afternoon, we met by accident a Friend who held twenty-three slaves. The subject was seriously gone into; and he, being reached by the power of Truth, was prevailed upon to manumit them, to the rejoicing of the hearts of many, and to the peace of his own mind."

7th. We had a close, searching opportunity with E. W. about his slaves, and left him to consider of it. Thence went to J. Newby's—he, his wife, and sister manumitted two slaves,

8th. At Old Neck meeting, which was very large. Thomas Saint, Lydia Hoskins and Sarah Harrison appeared in testimony; the last in a most singular, close, searching manner to the foremost rank. After dinner, had a memorable time with the slave-holders. After charging and silencing one Friend who held sixteen, the power of Truth so fastened on him, that the devil was cast out by prayer and fasting; and, after a time of silence, he gave up freely—and two other persons also set four free.

9th. We had a full opportunity with a widow and family where we lodged, and some of her neighbours. The power of Truth being present, her son set his two negroes free. From thence to J. N's, and his brother set four negroes at liberty.

10th. Went to see a slave-holder, and had an opportunity of four hours;—and we left him a slave-holder. I wrote two manumissions for ten, and left with him in hope he would sign them. Next day at Old Neck week-day meeting, S. H. had close, search-

ing work again; dined at Thomas Saint's; afterward called at J. J's, and he manumitted ten negroes. The day following, after attending Piney-woods week-day meeting, we went to see a slave-holder, who, after much labour with him, manumitted his three slaves.

13th. We visited five families; four of whom were slave-holders; and close searching work we had with them. One Friend and his wife manumitted five slaves. It hath been a laborious week; but we have cause to believe the power of the Most High hath been with us, even to the pulling down of the strong holds which sin and satan have made. We have now finished in North Carolina.

14th. Set out for Virginia, accompanied by a number of Friends; and next day were at Somerton meeting. Next morning, parting with our kind Carolina friends, we went to Johnson's meeting; sat in silence about two hours, a laborious exercising time! then Sarah Harrison spoke about one hour, to the arousing of some, I hope. May it fasten as a nail in a sure place. Thence to Black Creek and Stanton meetings. Much expectation after words. Alas! how few are acquainted with true, silent waiting, in this, called gospel day! I was taken with a chill in meeting, followed by a smart fever; but could say with David, "Thy rod and thy staff, they comfort me." My dear friend, S. Harrison, came into the room where I was and sat down in solemn, awful silence; in which she felt the spirit of prayer, and in a solemn manner interceded on behalf of those who had left every thing near and dear in this life, for the Truth's sake; and that the afflicted might have a few more years added, to do the work assigned him. My cup was made to

overflow, in reflecting on the goodness of God. I continued unwell for several days; some of the time my mind was much tossed, and I felt, as it were, the mountains of sin and iniquity, which I saw could not inherit the kingdom of God; and even those things that we may compare to a grasshopper, were felt to be a burden too heavy to bear. But blessed be the name of Israel's God, he did not forsake me; and this trying dispensation, I believe, was for the furtherance of my faith, love and patience. May I ever remember, that it is the humble he teacheth of his ways.

22nd. I was well enough to go with a committee of the monthly meeting of Black-water, appointed to visit slave-holders. We visited four; one of whom manumitted one slave, after hard, laborious work. Next day, we went with said committee, and visited a man and his wife who held seven slaves—a searching time it was! Sarah Harrison appeared in awful supplication, and prayed that the key which opened the heart of Lydia, might be permitted to open the heart of the woman Friend present; which was granted, and she united with her husband in setting their slaves at liberty. I said in my heart, miracles have not ceased. Blessed be the name of God; and may he have the praise of his own work!—In the afternoon, we had a hard, laborious opportunity with I. W. which lasted several hours. A manumission was written for his slaves, but he would not sign it; although he was fully convinced, yet the power of darkness kept him bound. We took our leave of him and went to J. Bailey's to lodge.

24th. This morning the above friend, I. W. came on foot to our lodgings, having had no rest; he brought the manumission and signed it, liberating four slaves.

A humbling time it was;—the power of Truth overshadowed us; Sarah Harrison appeared in supplication,—and we parted with feelings of mutual joy. Then we went to N. J's. The most hardened spirit appeared in him, that we have met with. Sarah and myself laboured with him in a very close manner; but his heart appeared to be as hard as Pharaoh's: he declared he would not sign the manumission. So we left him, and rode to M. Baily's, fifteen miles; where we lodged. Next morning, he set twenty-two free. We then went back to N. J's to try him once more; but on our first seeing him, he appeared as determined against it as before, and said he would not do it. We said a good deal to him, as we sat in the wagon, and his wife desired he would set his slaves free. At length, the power of the Highest softened his hard heart;—he came and gave me his hand, and was broken, even to weeping. He asked us into his house, and we went in with him. He then got the manumission and signed it; and truly it was a memorable time; such as I never saw. Sarah Harrison appeared in awful supplication: the devil was cast out, and he was broken, as it were, all to pieces, and shed many tears; as did most or all present.

26th. We called to see a young woman who holds slaves, it being the second visit to her. But she would not give them up; and appeared to be one of the most hardened persons we had talked with on the subject. Next day we had a full opportunity with a widow who held slaves. She desired I would write a manumission; but did not choose to sign it, till her son saw it. We also had an opportunity with a man who holds about twenty. He said he hoped he should see the evil of the practice. So, after being honest with



them, we left them, and went toward Burleigh. On our way, we lodged with a slave-holder, who appeared determined to hold them at all events.

Thence, taking divers meetings on our way, we came to Skimino, where we met with a young man, a Friend, who held eleven slaves. We had a satisfactory opportunity with him, and he signed manumissions for them all, from a sense of religious duty. Not long after, we visited a widow who was a slave-holder; and after a laborious searching opportunity, she manumitted eleven negroes. Next day, we had an opportunity with this widow's son and her granddaughter, on the subject of holding slaves;—but alas! they set more store by the negroes than by their right in society! The day following we spent five hours with S. P. and his wife, steadily, on the subject of slavery. Being favoured with the calming influence of our heavenly Father's love, they manifested more coolness than common. At length, the power of Truth prevailed, and the wife to whom they belonged, gave up cheerfully, and they manumitted seventeen.

In the latter end of the 7th month, we set out from Genito, to visit slave-holders. First, to a place where the wife was willing, but her dark-spirited husband would not comply. Thence to his brother's, who after much labour, set two slaves free. We then visited several Friends who hold slaves; but it amounted to little more than breaking their false peace. Next day we called to see four Friends, slave-holders; and two of them set eighteen free. But one of them, a widow, like Lot's wife, looked back, and wanted the papers given up."

At Curles in Virginia, Sarah Harrison thus re-

marks: "I may with thankfulness say that I have been wonderfully favoured with health for three months past, and the Lord hath been graciously pleased to strengthen my inner man. May patience have its perfect work in me. I can with gratitude say, I believe the arm of God's salvation has been made bare for our preservation thus far."

After taking many more meetings in Virginia, they came into Maryland, and were at Indian Spring, Baltimore, and divers other places, on their return to their outward habitations, which they reached about the end of the 8th month, 1788.

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*Sarah Harrison's account of a family visit at Indian Spring, Baltimore, Gunpowder, &c.*

6th month 7th, 1789. At Baltimore, attended the select meeting yesterday, and two public meetings to-day at the court-house, which were well conducted: Peter Yarnall and Wm. Savery had good service in them both. There is to be one at the same place to-morrow morning, and another at the meeting-house. At the close of these meetings, the business of the Yearly Meeting will be opened.

14th. To-morrow I expect to leave Baltimore for Sandy Spring, to visit such families as I may feel a draft for—whether in membership or not. I wish to stand resigned to the Lord's will in all things. I know he is able to make hard things easy, and bitter things sweet, and in him I trust. I have been much shut up since I came to Baltimore, and have had some deep baptisms, no doubt intended for my refinement.

We accordingly attended the monthly meeting at Sandy Spring, and I opened my concern to visit the families—which was united with, and a committee appointed. On seventh-day, the 20th, in company with John Cowman, Hannah Hopkins, John Brown and John McKim, we made a beginning—and visited all those at the Clifts who lay any claim to our principles—had also three public meetings among them to as much satisfaction as could be expected. They are indeed like sheep scattered upon the mountains, having none to watch over them but the Shepherd of Israel.

7th mo. 21th. We have been closely engaged for five weeks in visiting families within the limits of Indian Spring monthly meeting. It is a very mountainous country, the roads very bad, and Friends live a great way apart; so that it took us longer than we expected. We rode about five hundred miles, and visited seventy families, besides attending twelve meetings. To-morrow we expect to make a beginning here at Baltimore, with Evan Thomas who has got a minute from his monthly meeting for that purpose. After various trying seasons, the visit was accomplished, and in the 8th month we went to Gunpowder; where our labour was extended to many families who had been disowned, and marvellous it was to see the openness and tenderness manifest among these. So that we have been amply rewarded for giving up to visit them. Commenced visiting families at Baltimore, but the chariot wheels seemed to run heavily. Felt myself very poor and weak, so as at times to be almost ready to desert the cause, lest I should bring reproach on the Truth.

Wrote home as follows; I think much about my

dear children, desiring they may be preserved from evil, and kept out of the streets as much as possible, for there is nothing of good to be learned there; and evil communications corrupt good manners. May you remember, dear children, that you must give account to Him that made you, for every idle word you speak; and that there is nothing that worketh abomination or maketh a lie, that shall ever be able to enter into the kingdom of heaven. My dear children, I am afraid there is a cause for my writing in this manner. See to it; for that which is done in secret, shall be brought to light. The Lord will not acquit the wicked, nor let the guilty go unpunished. So partake not with them in their sins, lest you also partake with them in their plagues; but come out from amongst them, my children; and wash you, make you clean, put away the evil of your doings; and I will receive you, saith the Lord. Now, my sons, if sinners entice you, consent not; but if you have sinned, do so no more, and seek to know the God of your father and mother. If you seek him, he will be found of you, but if you forsake him he will cast you off forever. May this, my dear lambs, never be your unhappy lot, is the fervent desire of your poor mother that is travelling up and down for the good of others, leaving you to the care and protection of Him who cared for me, when I had neither father nor mother to watch over me. He was pleased to visit my soul when very young with his day-spring from on high; he preserved me in the hours of strong temptation, and kept me from falling into the snares of the enemy. Oh! may living praises be ascribed unto his worthy name by me and mine forever and ever, saith my soul.

I have no greater joy than to see my children walk in the Truth; and O, my dear husband, may thy attention be turned toward them, looking for strength to enable thee to lay hands on wrong things, both in thy own and others, in the meekness of wisdom—taking the little foxes that hurt the tender vine; for of a truth, our vine hath tender grapes. Little things in the day of visitation, hurts the tender buddings of Truth in the mind. The beloved youth feel conviction in their minds, even when they see that we who are fathers and mothers appear to have no scruples in ours, but are inclined to lean toward the fashions and customs of the world, endeavouring to gratify the lust of the eye in others. Thus our own children will be taken in the snare, and we shall not have strength to reprove them for it, nor to place judgment upon wrong things in them in the authority of Truth. I feel an uncommon concern for the children, and wish we may do nothing to weaken our hands; for I see the time is coming when we shall need strength to say to our offspring, follow us as we have followed Christ; and there is no way to obtain it but by being diligent in business, fervent in spirit, serving the Lord.

After a beginning made in the family visit, the way closed up so that we could not proceed. So we attended the monthly meeting, and produced our certificates, but had no strength to open any thing further. Some Friends were appointed to accompany us—but a dark cloud seemed to hang over us, and some very close trials came upon us, through which we laboured as Truth opened the way in a line of plain dealing.

On hearing the sorrowful account of the death of our dear adopted daughter, Sarah Williams, wife of Charles

Williams, which was the greatest shock I have met with for a long time, the language occurred, "Weep not for me, but weep for yourselves and your children." May dear Charles be enabled to refrain his voice from weeping and his eyes from tears. His loss will be amply made up as he submits in resignation to the will of Him who knows best what is best for us, and for the church, and is able not only to strip her of the ornaments with which he hath been pleased to adorn her, but also to raise up others to supply their places. May a double portion of her spirit rest on him and on his dear little girl, is the fervent desire of my mind. Dear Sarah hath been the subject of my thoughts almost every day for several weeks, while we have been visiting families; and often in the course of my testimonies, I have had to mention her zeal for the honour of Truth at so early a period of her life, tho' she laboured under many difficulties and discouragements. Many trying circumstances of her life were brought to my remembrance, as well as her growth and experience in the work of religion, and at what age her mouth was first opened in meetings. She was recommended to the meeting of ministers and elders at about the age of eighteen years. And now methinks I hear a voice saying, write "Blessed are the dead who die in the Lord; for they rest from their labours and their works do follow them."

8th mo. 21th. I am trying to learn, in whatsoever state I am, therewith to be content; so that I may come to know both how to be abased, and how to abound, and that in all things I may be instructed, and brought to see more and more into the mysteries of godliness, which are great indeed; and when the Lord is pleased to open them to our understanding,

they are marvellous in our eyes, and we are made to acknowledge that in him are hid all the treasures of wisdom and knowledge.

24th. Having finished the family visit at Baltimore, under many trials and difficulties, we left the town and went to Gunpowder in order to visit the families of that monthly meeting. I desire to stand resigned to the will of the great Master in this and all other cases, that so when I have passed this vale of tears, I may be prepared to leave the world without a fearful apprehension of hearing the woful sentence passed on me, that was on him that had left his talent unimproved.

In this place we have met with some sympathizing friends that have the cause of Truth at heart, and the work goes on to much more satisfaction than in time past—the Shepherd of Israel being felt to be near from family to family, opening not only a door of utterance, but also a door of entrance into the hearts of the people. Some of those visited have been disowned for fifteen or twenty years; and it is marvellous to see the openness and tenderness amongst some of these; so that we feel amply rewarded for having given up to visit them.

In the early part of the 9th month, while engaged in the family visit, her son Thomas was taken with a fever and died. On this occasion a messenger was sent to inform her of this afflictive event. A friend present gave this account of her when the information was communicated to her: “It was a shock to nature, but in a short time she experienced a calm, and was enabled to supplicate the Father of mercies in a very affecting manner, on behalf of her husband and herself, that they might be preserved in a state

of perfect resignation to the Divine will, so as to say with Job,—‘ The Lord gave and the Lord hath taken away: blessed be the name of the Lord.’ ”

9th mo. 22nd. She says, I have been supported under this close trial that infinite Wisdom hath seen meet to permit me to pass through, far beyond my expectation. Although the next day after hearing the afflicting news, I found it hard work to keep my mind stayed where it ought to be, as we went from house to house on the family visit. The Lord, in the riches of his mercy, hath now given seven of our children their portion amongst the saints in light, I trust and believe, so that our care on their accounts is at an end. I feel as if I would rather see them all taken in a state of innocency, than for one of them to live and grow up in sin, although I love them dearly, and do feel the ties of nature to be strong.

On leaving Gunpowder, I felt great sweetness of spirit till we reached a friend’s house near Little Falls meeting house. Thence proceeded to visit the families of that meeting, also attended the monthly meeting at Gunpowder, and returned home with peace of mind.

The following Letter was received from Samuel Smith, written while he was on a religious visit in Europe.

*Spring Mount, near Cork, 9th mo., 1789.*

Dear friend, Sarah Harrison,—

Having taken up a resting quarter for a few days at our great and kind friend Samuel Neale’s house, I mean to employ some of my time in conversing with some of my dear Philadelphia friends; and although I have not written to thee before since



my landing in the eastern world, yet thou hast often had a place in my near remembrance.

I have now passed about half through this nation, and enjoyed better health and spirits than has been usual for me, or than I did any way expect. I have been trying to get on the King's horse; but find it so difficult to keep the saddle, that sometimes am scarcely mounted, but down in the ditch, and at the gate again, a poor beggar. However, I think there is encouragement, if thou inclines to come over and try thy hand. Two sisters have been here, and lately returned to England;—two more, just arrived; and two others expected shortly. So that I suppose the females may understand the matter, and fare better than I do; and yet I dare not complain. Wonderful indeed has been the kindness and condescension of the everlasting Shepherd, in having thus far sustained, kept, and I hope preserved in the way wherein I ought to go; insomuch that I feel no sensations of pain or uneasiness at any thing left behind. This I boast not of, but believe it may be partly through the prayers and intercessions of some of you, my dear friends left behind, for my safe guidance. Here also, I meet with some who, I believe, affectionately desire my welfare; and at times with some of these have had to rejoice, under a feeling evidence of that hand and arm of Divine strength being underneath, which is able to carry through and over all. There are many valuable brethren and sisters in this nation, with whom I feel a near union, and at times, communion of spirit. They are worth visiting; and when thou finds the western wind sets strong this way, the idea of distance and mountainous difficulty, far exceeds the reality. A fair wind and the heavenly

Pilot's direction will soon waft safe and well over. And now, dear Sarah, I hope thou wilt continue to remember me, and also to visit my better half left behind. I know, indeed, she will fall under the tender notice and sympathy of many of you; which I hope will help to keep up her head above the discourager. My dear love to thy sister and niece. I greatly desire her improvement, through faithfulness in occupying the gift which, I have no doubt, has been dispensed, and not intended to be smothered in the lap of diffidence or false fear. With dear love to thyself and husband, and any other in thy freedom, I remain thy sincere friend, SAMUEL SMITH.

To which Sarah Harrison wrote the following reply:

Dear friend, Samuel Smith,—

My will is good enough to write thee a long letter, but my stock is so small that I know not how to come at any thing worth thy perusal. If I speak of myself what shall I say, but that I remain much as usual, in the land of doubting and fear. I was going to say, I love the brethren. How true that is, I must leave: but I desire not only to love them, but the Master also; and to follow him whithersoever he leadeth, let it be east, west, north or south. But thou knowest that I am very illiterate, and a person of not much observation; therefore I cannot so easily discover which quarter those piercing blasts came from, as some of you, learned men can, that are better acquainted with the points of the compass than I am. Therefore, it is necessary for me to wait in the patience for the arising of that Power that causeth the wind to blow when and where he listeth. But

though we know that we hear the sound thereof, yet know not whence it cometh nor whither it goeth, till he is pleased to open our ear to hear, as the learned; even as those that have learned in the school of Christ, to know his voice from the voice of the stranger.

If I am favoured to hold out till I come to this knowledge, and find the wind set strong any way, I believe, for peace sake, I shall go and try my hand. Although I well know that I am a very poor hand, yet I have this consolation, that where there is little given, there is little required.

I have been very poorly the greater part of this winter, and am confined to my chamber; but may say I have passed through some of the closest conflicts since I saw thee, that I ever met with. No doubt thou hast heard of the death of our dear son, Tommy, which happened whilst I was in Maryland. And although I was favoured to bear it with becoming patience at the time I heard of it, yet when I came home, that with other inward and outward trials, had like to have shaken me off the foundation; but at present I feel much better settled in calmness. May the praise be ascribed to Him to whom it belongs, now and forever.

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On the 8th of 11th month, 1790, I joined our beloved friends, Mary Ridgway and Jane Watson, in their religious visit to some parts of Maryland; and I may with thankfulness say, they have sealed my former testimonies in that land. We travelled in near unity of spirit, being made one another's helps in the Lord, so that it seemed hard to part. But on leaving Maryland, and feeling myself clear of further

service there, I looked toward home, with full expectation of returning; but He that hath a right to all our services, ordered it otherwise. We came on together to Wilmington, and soon after we reached that place, a visit to the families of Friends there, presented to their minds, and I saw a door opened for me to release myself of a burden I have felt for many months; so I joined them in the service, which took us till some time in the 12th month following. We have had many baptizing times together, especially under the ministry of these dear women, who have been wonderfully favoured, and had even to bring to light the hidden things of Esau, to the admiration of many.

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The following extract of a letter to Sarah Harrison, from Jane Watson of Ireland, now about closing a visit to this land, and expecting to embark with S. Harrison for Europe, has reference to some of the trials attendant on such religious concerns, and manifests the unity and sympathy of the writer.

“4th of 5th month, 1792. The restoration of thy health, we look upon as a singular favour from Him who can wound and heal as he sees meet. Thy trying prospect may operate on the body in many ways, as it is so nearly connected with the mind; but if the bitter goes before the sweet, it makes the sweet the sweeter; and I hope the bitterness of death is past for the present, until the time comes when there will be a saying *farewell* to the nearest connexions in life. To us, it will be a saying farewell forever to many of our beloved friends in this land, that are near and dear to us. I almost dread the time: but so it is; here we meet, and here we must part, in this world

of uncertainties. But may we be favoured to meet in that world that is certain, and that never has an end, where all sorrows will cease, is my fervent desire.

Oh! what hurries and commotions there are in the present world and all about it! It sometimes looks as if the minds of some were always on the rack,—contriving and scheming one day what they are to do the next, as if they were always to stay here. And when they are seized with sickness, how they have to look over a life of hurry and bustle, and see that they have not endeavoured to seek quietude, and therein experience that strength which would make hard things easy, and sweeten the bitter cups of affliction and trials. Is there not, with many, a seeking after great things, though the Divine command is, seek them not; and by that means the greatest thing, the one thing needful, is too much neglected. If this were earnestly sought after, it would bring all things into regular order, and the mind would be satisfied with few things, so that the blessing of heaven was on them.

I hope thou wilt not be discouraged or impatient; for thou may be assured we will not make any unnecessary delay.

JANE WATSON."

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### *Journey to Europe.*

I left Philadelphia the 15th of 7th month, 1792, and landed at Liverpool the 16th of 8th month. Sailed thence, and landed at Dublin in Ireland, in company with Sarah Benson, wife of Robert. Attended about thirty meetings, and travelled about six hundred miles, till we came to Cork.

We left Cork the 20th of 3rd month, 1793, and rode upwards of forty miles to William Fennel's, at Garryroan; went to their meeting next day, at which was a marriage, and a large collection of people. I was renewedly made sensible of my own nothingness; but best help was witnessed, and the water made wine; so that, I trust, the cause did not suffer that day. We lodged at Joseph Jackson's, uncle to William. Next day, went to Clonmel, where we spent a week,—were at their first-day, week-day, and select monthly meeting, and I was led in a line of close labour in them all. Thence, we proceeded to Waterford, and were at four meetings there, in all which I was silent.

On fourth-day, set out for Mountmelick Quarterly meeting; where a large share of the wormwood and the gall fell to my lot. Then taking meetings on the way, we reached Rathangan, where Jane Watson lives; spent the evening with her, part of the time in her little room up two pair of stairs, where she has every thing neat, though is not much of her time at home. On first-day following I went to meeting, or at least to the place where the people were gathered; but I was not favoured to meet with Him whom my soul loveth, and thought I might adopt the expressions, "They have taken away my lord, and I know not where they have laid him."

After attending the Half-year meeting in Dublin, we sailed for Liverpool, and had a favourable and speedy passage of twenty-two hours. Here I parted with my dear friend, Sarah Benson, with mutual tenderness of affection and unity of spirit. Hence I proceeded toward London, in company with Hannah Gaylard, a young woman from Liverpool;—took

some meetings on the way, and attended the Yearly Meeting. Friends are very kind to me, and their hearts are open to receive me into their houses; but whether they will receive my testimony in this place, I know not: for indeed I am not a polished shaft; and they are a wise people. This Yearly Meeting was large, and favoured with the overshadowing of that love which is both ancient and new; under the fresh influences whereof, the business was conducted in love and harmony. Dear Elizabeth Tuke attended; she is a mother in Israel, and was truly affectionate to me.

In company with Elizabeth Wigham, I left London the 21st of 6th month, and proceeded by way of Reading, Bath, and Bristol to Wales; where, as well as in England, we found the life of true religion to be mournfully low. We attended the Quarterly meeting at Pontipool in South Wales, where the whole number of men and women amounted to twelve.—Friends in these parts are so few that their meetings must either be discontinued, or held in this way. We have been at several meetings where there were but two or three members belonging to them. There remain about a dozen small meetings in Wales. We returned by way of Shrewsbury, Colebrookdale, and Warrington to Liverpool, having divers meetings on the way.

Having Hannah Gaylard for companion, I left Liverpool the 27th of 8th month, and went by way of Kendal to Carlisle and Moorhouse, where my brother-in-law, John Harrison, lives; and he agreed to accompany us through Scotland. In this country, we travelled about five hundred miles, and had twenty meetings; several of them were amongst profes-

sors of other societies. The people behaved well; and I believe there are many seeking souls amongst them, that are weary of a hireling ministry.

We arrived at Newcastle, the 13th of 10th month, on our return from Scotland; and thence continued our travels and daily attending meetings till we reached White-haven on the 9th of 11th month. We often hear alarming accounts of the yellow fever's raging in Philadelphia to a very great degree. But I endeavour to keep my mind as quiet as I can; and to put my trust in the great Preserver of men, who is able to do all for my absent and distant friends, that I can desire for them. I trust I feel as the affectionate wife and tender mother toward my dear family left at home; but desire to gather instruction from the apostolic exhortation; to be careful, or over-anxious about nothing; but by prayer and supplication, with thanksgiving, let my request be made known unto God. This is what I labour for, that so I may be supported through every trying dispensation, which infinite wisdom may permit me to pass through.

11th mo. 30th, 1793. More moving accounts of the situation of that once highly favoured city of Philadelphia. Surely the Lord is about to stain the pride of all human glory, and to bring into contempt the honorable of the earth. I have long looked for something of this kind to come upon that joyous city, whose inhabitants had waxed wanton; they eat and drank, and rose up to play; and, contrary to the will of God and the counsel of their best friends, they erected a house for that purpose, which I hope will be put to a better use: for it is written, "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness." May



the awful scene that has been before the eyes of the remnant that is left, produce this blessed effect, is the desire of my soul.

1st mo. 23rd, 1794. I am truly glad to hear that the dreadful calamity in Philadelphia has stopped; and that many of my beloved friends and relatives in that once highly favoured city, found a hiding place while the awful scourge passed over. May it be solemnly and instructively remembered by the remnant that are left; and particularly by those who were on the spot, and beheld the distresses of their fellow-creatures, as with terror and amazement. May it prove a lesson of deep instruction, not to set their hearts upon these lower enjoyments, but excite them to endeavour to secure for themselves a house not made with hands, eternal in the heavens.

3d mo. 20th. In my travels and labours in this land, I have been frequently led in a very close searching line; which is not most pleasant to the hearers, for the day is come in which the people cannot well bear sound doctrine: yet they have often been made to acknowledge to the truth of what I have had to deliver, and some hidden things have been brought to light. I write this under a thankful sense of the Lord's goodness to me, in that he has been with me, and hath often made way for me, when there has seemed to be no way;—he hath greatly enlarged my borders, and supplied me with fresh matter from day to day, to my own admiration; so that I get along to the solid peace of my own mind.

4th mo. 24th. There are great commotions in this land. The people are exceedingly dissatisfied, and it is said many thousands are going over to America, which they call the land of liberty: at which I do

not marvel, for times are very hard here. Many industrious, honest people are already reduced to a state of great want; and hundreds have been compelled to enlist as soldiers, in order to get bread for themselves to subsist on. Many also encourage their children to do the same; and I have seen great numbers with cockades in their hats, who did not appear to be above ten, twelve, and fourteen years of age, and so on of all ages till too old for service. Indeed the whole nation seems to be in a ferment. Many thousands have been subscribed lately, in order to hire men to supply the place of the militia, so that they may be at liberty to go at a minute's warning to any part of the country, if occasion should require it; as well as to assist in guarding the cities against riots. The clouds indeed seem big with tempest, and if they burst, the earth with the inhabitants of it will be terribly shaken. Oh! that we, as a people, may be concerned to dig deep, and to lay our foundations upon that eternal Rock, against which the gates of hell can never prevail.

I arrived at London the week before the Yearly Meeting, and hearing that my dear friend Elizabeth Drinker, was ill at Staines, about twenty miles distant, I went immediately to see her, in company with Martha Routh. She appeared to be resigned; but said she had passed through a great conflict, before she could say, Thy will be done.

7th mo. 28th. We have had near forty meetings, since leaving London; many of them where no Friends lived. They were mostly large and held to good satisfaction; in one of them a considerable number of priests were present, and my testimony was very close against all dead formality. At first

they appeared uneasy, but became more quiet and attentive, and the meeting ended well. Next day had a silent meeting with Friends, which was refreshing to my weary spirit.

8th mo. 4th. Sailed for the Isle of Wight, and landed at Cowes in about four hours; had a large meeting with the inhabitants in the evening, and next day went to Newport, where we had several crowded meetings. Only one member of our society resides on this island. 12th. Received the afflicting intelligence of the death of our dear friend, Elizabeth Drinker. A few days after, we went on board the packet for Guernsey, where we arrived in safety on the 16th. The approach to this island is difficult, from the abundance of rocks, which, in a storm and rough sea, must present an awful and tremendous sight.—Many of them project so much into the water as to be covered when the tides flow, and then there is great danger; but we had an opportunity of viewing them at low water, and in a perfect calm; and wonderful indeed they appeared to us. We took up our quarters at Nicholas Naftel's, who, with his wife, Mary, we had seen in London; and they received us very kindly. The face of a Friend, save the few residing here, about ten in number, is seldom seen among them—the distance by water being about seventy miles. We sat with Friends in both their meetings on first-day, and had several meetings on the island as well as religious opportunities with families. The next first-day afternoon, the people flocked in to the afternoon meeting, without any invitation, till the house was full, which gave an opportunity in some measure to relieve my mind, and encouraged me to request that general notice might be given for

a meeting next day. As Friends' meeting house was small, it was thought necessary to look out for a larger house; and being informed that the chief man of the island had one that was very suitable, application was made for it. But he refused to grant it, saying he was sorry for it, but could not help it; alleging that it would never do, "for" said he, "tho' I have a value for the Quakers, and believe they are a very good people, yet they will not fight; and if a hundred of the militia should be convinced of their principles, who would there be to protect the island?" So the meeting was held in Friends' meeting house, which was well filled, and the people generally behaved well; but their expectations were so much outward, that it seemed hard to get into stillness. However, light sprang up, and the opportunity ended to satisfaction.

We had a rough but speedy passage back to Weymouth, not without some apparent danger; but thro' the merciful kindness of a gracious Providence we landed safely, and I trust, were truly thankful for his preservation. We then proceeded toward Cornwall, the Land's End, and so to Bristol and the midland counties.

While at Redruth in Cornwall, sitting with the few Friends in their week-day meeting, I was led into a feeling sympathy with them in the trial they have met with in the removal of their late beloved and valuable friend, Catharine Phillips. Her loss will be much felt, not only in this small meeting but in other parts of this country.

My health has been better of late than for many years past, which I number amongst the many favours and blessings conferred on me by the bounti-

ful Giver; and desire above all things to walk worthy of the continuation of his providential care, by being more and more devoted to his Divine will, and endeavouring to do all that my hands find to do: and yet at the same time I find it as needful as ever I did, if not more so, to take care not to run before I am sent; especially as my lot is so much turned toward people of other societies, which has been the line of labour that I have been led in for some months past, and increasingly so since we came into Cornwall.— There appears to be great openness, in many places, among these, and the feet of the messengers are much turned to them. As to myself, it seems as if I can do nothing amongst our own people, my way is so shut up; so that among Friends where one meeting might have been enough, if the neighbours had been invited, we have been obliged to have another on their account.

1st mo. 10th, 1795. We have had one hundred and twenty meetings since the Yearly Meeting in the 6th month last, besides what we have had among Friends, and have taken nearly all Friends' meetings on the way. But I have felt my mind more drawn to the highways and hedges, as they may be termed, than among our own sort. It has sometimes felt unpleasant to me to be so shut up amongst Friends, and quite the reverse amongst others; because I am very sensible that some Friends do not like it.

3rd mo. 16th. My health, through mercy, is still preserved in a wonderful manner, considering the severity of the weather. I have seldom known it colder in my native land, and we have travelled constantly during the time of the hard frost, which last-

ed about two months, without ever taking cold so as to lay by.

When in Bristol, I was not much engaged in public labour; for there does not appear to be much room in the public mind to receive the gospel message; they are so full, some of one thing, and some of another. The cares of this world, and the deceitfulness of riches, have choked the word in many minds, and blinded the eyes of them that believe not in the necessity of seeking first the kingdom of God and his righteousness. Yet I humbly trust there are a few names, even in our Sardis, that have kept their garments from the spots and pollutions of this world; and these are they that shall inherit the promises, and be permitted to walk with him in white; for they are worthy, not only of his protecting care while here, but also to receive the welcome invitation,—Come ye blessed, inherit the kingdom.

6th mo. 4th. I have been enabled to attend all the sittings of the Yearly Meeting in London, which has been large, and I trust owned at seasons by the Master of our assemblies; which is cause of thankfulness: for I think I was never more fully convinced that of ourselves we can do nothing for the honour of the good cause, however perfect we may be in the letter of the law: for the letter killeth, but the spirit giveth life. Oh! that the people were more concerned to wait for the putting forth of that Word which is both spirit and life. It has always been my lot to wade under great depression of mind in this city; and indeed it has been very much the case all through the nation, when I have been amongst Friends.—But I desire to be content with my wages; and humbly beg for patience and resignation to my allotment;

that so, in holy submission to the Divine will, I may be enabled to take the cup from his holy hand, and in all things give thanks. For, notwithstanding I have had to drink of the very dregs of the cup of trembling, and of deep silent suffering, at times, yet I cannot call in question the rectitude of my coming to this land, nor of any of my movements since; except it be in letting in too much discouragement sometimes.

8th mo. 8th. We are poor, short-sighted creatures, and can see but a little way before us; and I am well assured that it is right, and in unerring wisdom that this is the case: for, if we were to see all at once, we should often be ready to sink under the prospect; therefore it is wisely ordered otherwise. Herein is fulfilled that declaration of our blessed Master, "I have many things to say unto you, but ye cannot bear them now." Thus, one thing after another is opened to our understanding, and we are shown what is required of us, as we are able to do it. I am above all things desirous to be found faithful in the discharge of my duty, as the Lord may be pleased from time to time to unfold his will to me; for, in so doing, I have obtained peace to my mind.

Although, at seasons, large portions of suffering have been meted out to me, yet nevertheless, I have had cause through all to bless and magnify that Arm of power, which has evidently been underneath, and supported me, and by which I have been mercifully helped along in my labours and travels. May the praise be given to whom it belongs.

In this land, there is and has been an alarming scarcity of bread, so that things wear a gloomy aspect. The people have been very riotous, and out-

rages have been committed in many places. Now though we are not to do evil that good may come of it, yet I believe the alarm hath produced this good effect upon those in easy circumstances, that they have contributed largely for the relief of the poor, and to lower the price of bread; which was highly necessary; for a labouring man could not earn enough to find his family in bread, and the poor have little else to live upon. Wheat has been a guinea a bushel!

We lately visited the prisoners in Warwick jail; first, those who were under sentence of death and banishment, about thirty-five in number; five of whom were under sentence of death; and amongst them a poor woman that was charged with being one of the ringleaders of the rioters; of which she declared herself clear. But, whether guilty or not, we felt deeply for her, and a humbling time it was, in which we felt the love of the gospel to flow towards them so freely that I have no doubt they might be saved, if they would accept of the terms which were freely declared to them. Two days after, we paid them another visit, in which we had an opportunity with all that were confined there, together; and a solemn time it was; such an one as I never saw before;—the floor was sprinkled with their tears. May they profit by it, is my sincere desire.

In the 9th mo., 1795, we visited the Isle of Man, in company with Richard Reynolds, Robert Benson, Isaac Hadwin, Ann Crowley and Priscilla Gurney.

On the 8th of the month, we went on board the packet about eight o'clock in the morning, and set sail with a fair wind which lasted about two hours. It then changed and set quite against us, so that our captain thought better to cast anchor in a safe harbour



than to be combating the waves till the wind changed, which was not expected till the next morning, and so it proved. He therefore put in at a place called High Lake, where the vessel lay all night. Many of the passengers, including all our company, went on shore. We walked about half a mile to an inn, where our men friends used endeavours to get a bed for me; but all to no purpose, they were so full of company—yet seemed kindly disposed. I was therefore obliged to go on with our men friends to a farm-house about a mile from the inn, but no carriage could be got for love nor money, and I was exceedingly fatigued. By this time it was quite dark: so we set off wading along through the sand, which in some places was very deep: and when we got about half way, we met one of our men friends who had gone on before and hired a cart. We all got in and went to the farm-house, where we met with what we should call good accommodations in our wilderness country in America; but some of our company thought it poor enough. Next morning we returned to our floating habitation, and again set sail; and in about thirty hours arrived safe at Douglass, on the Isle of Man: for which favour, I trust our hearts were made thankful, for if we had had a rough passage I know not what we should have done, the vessel being small, and I suppose not less than sixty passengers.

Next day, being seventh of the week, our men were employed in getting a place to hold meetings in, and giving notice. First-day, we had large and I may say solid meetings; the people behaved well, and treated us with great respect, and we were visited by the heads of the town. The governor, who resides about twelve miles from Douglass, heard of

us and sent his carriage to bring us to Castle Rushen, the place of his residence. On second-day, Robert Benson and Isaac Hadwin went there to get things in readiness for a meeting the next day; it being thought best for us to stay at Douglass till morning, which we did: but I was taken so ill that they were obliged to leave me and Sarah Benson behind; and the meeting had to be put off till the day following. In the afternoon I was so much better, that I thought I would do what I could; and, sending for the carriage, we set out, accompanied by a friendly man of the town who had paid great attention to us. I bore the journey better than I expected; and having a good night's rest, on fourth-day we had a large and good meeting at Castle Rushen, the governor and his family attending it. At the close, he addressed me in a friendly manner, expressing his satisfaction and unity with what had been communicated, and gave us a kind invitation to his house.

In the evening, we had a meeting at a village two miles off, where I think it might be said, the gospel was preached to the poor. On fifth-day, we had a meeting at Peal-town, which was held out of doors, there being a large gathering of people, and through Divine assistance, the testimony of Truth was exalted among them. On sixth-day we went to Ramsey, and had a large meeting at a school-house next day, which ended well. On first-day, had two meetings at Ramsey, the last exceedingly crowded, so that the people were not so still as could have been desired, but upon the whole behaved as well as could be expected, considering they were strangers to our way of worshipping God in the inner temple of the heart. There are many up and down, who are desirous of

becoming acquainted with this worship; and I do believe there is a seeking people on this island; and to these we have been the messengers of glad tidings. On second-day, we had a meeting at a place called Bern, about two miles from Ramsey, where many sober people attended, to whom the gospel was preached in the ability received. Thence we went again to Douglass, and being weary rested on third-day. The next day, had a farewell meeting with the inhabitants of the towp, and prepared for leaving the island, which we did on sixth-day, and landed at Whitehaven in the evening.

The following letter from the governor of the Isle of Man, to Richard Reynolds, written about the time we left the island, is thought worthy of preservation, as it has reference to this visit.

*Castle Rushen, 22nd Sept. 1795.*

Dear sir,—I was yesterday favoured with your obliging letter of the 19th inst., and I am only sorry you should have thought any thanks necessary, for any little civility I had been able to show you and the rest of your worthy company.

It was indeed but very little I had in my power, but I can with truth say for myself, that my *will* was good. Accept, sir, for yourself and friends, my best thanks for your good wishes for me and my family; and further, in return, be assured that *mine* are most sincere, that you all and each of you may, with the blessing of God, have a safe and speedy voyage and pleasant journey to your several homes, and there a happy meeting with your friends, with all who love you and whom you love;—very especially, and with best respects, I beg to be remembered to the good elderly lady who has come so far with the sole view

and purpose of doing good to others. She must, even in this world, have her reward in that heart-pleasing consciousness of having discharged what she felt a sacred duty; and in that world where the intentions of the heart are clearly viewed and justly estimated, she will be most certain of it.

Be so good as to tell my worthy friend, Mr. Clegg, when you see him, that you were not, either you or Mr. Benson, half so willing to receive as I to offer such little civility as was in my power, (that is, distinct from that public attention which I conceived and felt my duty,) and which I shall be ever happy to show to any friend of his;—that I thank him, however, and most sincerely, for the favour he did me in bringing me to the acquaintance, little and short as it was, of such worthy persons; which has left me nothing to regret, but that there was not time for improving an acquaintance which I am very sure would, to me, have been most pleasing.

Adieu, dear sir—and that the good God and Father of us all who faithfully endeavour to love, and fear, and serve him, may be ever the guardian and conductor of you and your friends, is most sincerely the prayer of your and their well-wisher and friend,

ALEXANDER SHAW.

25th of 9th month, Robert Benson, Isaac Hadwin and Ann Crowley left us, and we stayed over first-day at Whitehaven. Sat with Friends in their morning meeting, and had a large public meeting in the evening, which tended greatly to the relief of my own mind. Richard Reynolds and P. Gurney left us after the forenoon meeting; so that Sarah Birkbeck and myself were left alone as to outward help;

but our never failing Helper did not leave us. It was very trying to part with those dear friends, after being so long together and so nearly united in gospel fellowship. On second-day, we had a large meeting in a village by the sea-side, called Benton, where there had never been a Friends' meeting before, except one that dear John Pemberton had when he was in these parts. It was a time wherein the weak were strengthened and the unruly warned. Thence to Kendal, where we met with David Sands, who was like a cloud filled with rain, and he was wonderfully favoured in the Quarterly meeting held here: but I was as common with me when among Friends, that is, shut up as in utter darkness, both in meetings and in families. It is trying; but may I be endued with patience, is the prayer of my heart.

1st mo. 26th, 1796. Am now at Newcastle-upon-Tyne, and with thankfulness may acknowledge that I am still able to travel from place to place, though not without difficulties; for many infirmities attend my tottering frame. But it is a favour that I am so well as I am; for we seldom have less than eight meetings in a week, and often more, beside riding many miles. I believe we have not rested more than a week, all put together, since Yearly Meeting in London. On looking towards the remaining field of labour in this land, I am ready to exclaim, Oh! that it were possible to finish it by the time of the next Yearly Meeting; but that must be left.

When I last met with Nicholas Waln at York, he was in a very tried state, not having opened his mouth in testimony since he left Ireland, nor for some time before. Poor man! he has to travail in the deeps: and I wish with all my heart, that it was the case

with some others: then, I believe, the *grace* would be more magnified, and the *creature* less gratified, both in visiters and visited. And Oh! that I may rightly mind my own proper business.

During the winter, her son John arrived in Dublin, on his way to attend chemical lectures in London, for improvement in his business as a druggist, &c.—They met about the 1st of 3rd month, after an absence of near four years, and it was to them both an affecting meeting. The allusion to her son in the following extract of a letter to her husband, relates to his acquiring a further practical knowledge of chemistry, &c.

*London, 6th mo. 2d, 1796.*

MY DEARLY BELOVED,—

In the remembrance of that saying of the holy apostle, I take up my pen to salute thee, namely,—“We know that all things work together for good to them that love God.” And as I humbly trust we are of the number of those that are afraid to disobey any of his righteous commands, I hope the disappointment of seeing each other so soon as was expected will have a good effect on our minds, as we are concerned to labour for strength to sink down into holy resignation to the Divine will in all things; from a persuasion that it remains to be our sanctification, I confess I have often found it to be a hard lesson, and seldom, if ever, more so than on the present occasion; not only because I long to be released from this arduous field of labour, where bonds and afflictions still await me, but also on account of our beloved son, as I do not apprehend he can gain instruction in his line of business in London, because the city air affects his health.

Since I began this, I have received thine of 4th mo. 3d, and the comfortable accounts contained therein have been strengthening to my deeply tried mind. I was glad to find that thy mind was in measure prepared and preparing to meet the disappointment which seems likely to occur, except a retreat should be granted me in an unexpected hour. I do tenderly sympathize with thee in thy lonely situation, often looking at thee "as a sparrow alone on the house top;" but then, let us remember that not one of these was to fall without *his* permission who numbers the hairs of our heads;—and surely thou art of more value than many sparrows. Therefore I hope thou wilt be preserved upon that foundation which standeth sure; not suffering this language to be formed in thy mind, These are hard sayings, who can bear them? And then, though the enemy may at seasons come in like a flood, yet the spirit of the Lord will lift up a standard against him.

I may inform thee that I laid my case quite open to my friends in the select meeting; informing them that notwithstanding I had no reason to expect that I should be at liberty to return this season, except I was excused from the greater part of what I then had in prospect, yet I requested a few lines from that meeting, in case I should see my way home before another Yearly Meeting; which was complied with, and much was said to encourage me to faithfulness; which I esteem a singular favour, and it is cause of thankfulness that way has been made for me in the minds of Friends.

I remain thy affectionate wife,

SARAH HARRISON.

8th mo. 8th. I have had between twenty and thirty meetings in London and its neighbourhood, and we are to have one this afternoon in a gentleman's garden, at his request; he and his family having attended several of our meetings, he was so well satisfied that he sent to inform us that if we inclined to have a meeting in his neighbourhood, we should be welcome to his house, and if that was not large enough, he had an adjoining lot that would hold a thousand people. This proposal brought a heavy weight of exercise on my mind, under which I waded for more than a week; and, after a sore conflict, have concluded to attend it in company with dear William Savery, who has been very brotherly to me, and I never felt him nearer to my best life than since he has been in this city. He is a dignified instrument indeed.

9th mo. 16th. We have had fifty-eight meetings since we left London, which was five weeks yesterday; most of them were very large. We have ten this week; so that it was thought best to rest to-day, as I am very much relaxed, not having rested one day since we left the metropolis.

11th mo. 4th. We took our farewell of Norfolk about a week since, with joy; having been six weeks closely engaged in that county. The pure life is lamentably low in this part of the country; and the conduct of many under our name so reproachful that the way seemed to be very much closed in the minds of the people, in some places where I felt the necessity of calling them together. This has made hard work; but I have thankfully to acknowledge that strength has been proportioned to the day, and *I have been helped along in a wonderful manner.*



1st mo. 3rd, 1797. We have now nearly accomplished our visit to all the meetings of Friends in England; and I believe I shall be safe in saying, that upon an average we have had three or four meetings amongst those not professing with us, for one amongst Friends; and mostly to good satisfaction: indeed, I do not know that we have had one but what Friends and others were well satisfied with; though I have found great difference at times amongst others as well as amongst ourselves. On the whole, I have abundant cause to reverence and adore that great Arm of power that hath hitherto supported me, and opened a way for me where I saw no way; neither was there any way for us to relieve our minds but what he made in the hearts of the people. Oh! how often have we been surrounded with the great men and women of this world, who in the beginning of a meeting have seemed to look down upon us with such unrighteous disdain as manifested the dispositions they were of; and it would have cast down our minds below measure, if we had not been clothed with that perfect love which casts out fear. Yet, through mercy, before the meetings closed, these same people have been so brought down, that when we came to part, they seemed as if they could take us in their arms; and many of this description have acknowledged their satisfaction, I believe with true thankfulness of heart. In many large towns where we have been under the necessity of having two or three meetings before we could find our minds relieved, they have not only increased in numbers, but in weight also; and we have no reason to believe that the people did not approve of the doctrine preached to them. I mention these things to show how good the Lord hath been

o me, a poor pilgrim, in a strange land; and also to acknowledge the great willingness of Friends to assist me in getting meetings appointed and providing places to hold them in; and none more so than our esteemed friend James Wright, who has been our acceptable companion for five months past.

2nd month 27th. We arrived at Tottenham, near London, the evening before last, with the consoling evidence of having finished the work given us to do, both amongst Friends and others, in those counties which remained unvisited last year; and we have found it close work to accomplish it by this time, having travelled hard all the winter when health would permit; which, through mercy hath been wonderfully preserved. Indeed I have eat but little idle bread since I left my own habitation, which is now almost five years. And though some who have visited this land before me, may not know how to account for my detention, and perhaps may be ready to wonder how I have spent my time; to whom I can answer with sincerity of heart, Not in doing my own will; but, I humbly trust and believe, in doing the will of him that sent me. Since I landed at Liverpool in the 8th month, 1792, I have travelled about eleven thousand miles, and had very many meetings among other societies; often two in a day. And now, on taking a retrospective view of my stepping along through this long and arduous journey, the peaceful quiet that my mind is centred in, is not only an ample compensation for all the trials, conflicts and baptisms, which were no doubt necessary to prepare me for the work,—but also a confirmation of the truth of that saying of the psalmist, “He that goeth forth

weeping, bearing precious seed, shall doubtless return with rejoicing, bringing his sheaves with him."

4th mo. 8th. I had hoped to be at liberty soon to return to my native land, but Scotland seems to be in my way. I know that the increase of my bodily health should be dedicated to the service of my divine Master: for I must acknowledge he has an undoubted right to dispose of me as he pleases, either in life or death. And when I am led to consider how I spent the prime of my days, and how long I stood in opposition to his holy requiring, even after it was made known to me, I am like one in astonishment; and being made a living witness of his unutterable condescension in thus accepting of the refuse of my time, and in consideration of the goodness and long suffering of God to me a poor unworthy creature, my heart is at times humbled within me, and I am ready to say with one formerly, If thou wilt give me bread to eat, and raiment to put on,—be with me in the way I go, and bring me back to my father's house, or to my native city, thou shalt be my God, and I will follow thee whithersoever thou mayst see meet to lead me.

After attending the Yearly Meeting in London, she went to Liverpool, where she wrote to her husband as follows:

"My dear husband,—I once more take my pen to address thee from this distant shore, very contrary to my inclination or expectation when I wrote thee last. For at that time, as well as from the time we left London, till we were within two days journey of this place, I had indulged a hope that I should be

set at liberty to return with our beloved Samuel Emlen and son John; and, if favoured to arrive safe, to have the opportunity of conversing with thee face to face; which is abundantly more desirable to me than tongue or pen can express.

The first appearance of any thing like a cloud over this pleasant prospect, was occasioned by a dream, which was as follows: I thought I went into a room where an old man was sitting in an arm-chair; and as I entered the door, he seemed to fix his eyes upon me, and addressed me in these words: "Thou need not be in such a hurry to go to Liverpool, to take thy passage, except thou dost not intend to fulfil thy promise." I thought I asked what it was. He said I had engaged to come to them; and that I was also indebted to a people that lived upon the sea-shore. I thought I remembered it well; and at the first was somewhat struck: but, upon recollecting myself, thought I could with much truth say, that when I promised I did intend to perform; but had been so closely engaged ever since, that I had not been able; and now it was too late. To which he made little or no reply. Upon this I awoke, and seemed at first a good deal alarmed: but then I considered it was but a dream; so went to sleep again, and dreamed I had got home, and that things looked extremely unpleasant; yet nevertheless, I thought I seemed glad I was there, though I had only come to give up my old certificate, and to get a new one in order to come back again to visit those places which I had unwisely left. At which, I thought thou looked sorrowful, and blamed me very much for coming home before I had done. Thou may think these dreams awakened my feelings: yet I was not disposed to lay any stress upon

them, or to turn my attention from the prospect of embarking with my dear friend: neither did I, till after we had been on board the ship; although dear Samuel Emlen had spoken the evening before, in an opportunity which he had in Robert Benson's family, with what may be called holy pertinence to my state; though he knew it not, for I had not opened my mind to any one.

A few hours after we returned from the ship, we set out for Lancashire Quarterly meeting, in company with our much beloved friend Sarah Talbot, and her companion, Sarah Shackleton; whose company was truly comfortable to me. She had good service in some of the sittings of that meeting; having grown much in her gift since I left home; in which I rejoice. I was also favoured, through mercy, to relieve my mind once more amongst that people. The following day, we had a large public meeting, which was thought to be a favoured time. Next morning we parted with Sarah, I trust under the influence of that love which first united our spirits together; she proceeded northward, and we returned to Liverpool, taking one meeting in our way, in hopes by throwing off this burden, I should have been easy to take my passage home. But instead of that, the prospect of Scotland came upon me with double force;—yet I found no liberty to mention it, even to my dear friend S. B. My beloved friend Samuel Emlen was again baptized into the tried state of my mind, and had to speak with such clearness to it, that there was no need of further information. Friends' minds were all so dipped into sympathy with me that inquiry was soon made into the cause of my uneasiness; which I informed them of; and the select members

being called together, were led into full unity and near sympathy with me in the concern, and they encouraged me to pursue my prospect of another visit to Scotland.

In that love which is stronger than death, my spirit salutes thee, and can bid thee farewell, with heart-felt desires that the God of all grace, mercy and peace may be with thee, and comfort thy mind under this fresh trial.

SARAH HARRISON.

On our way to Scotland, we again met with my much loved friend Sarah Talbot, and her companion, which was cause of joy; more especially as our prospects were similar, and it looked likely we might be together, at least part of the journey. She is a powerful minister, and gets on finely. We were at a number of meetings together, in which best help was graciously afforded; so that we have great cause to commemorate the goodness of infinite Wisdom in thus favouring us with the overshadowing wing of his love from place to place.

After leaving Liverpool, we had seventy-two meetings, and travelled about eight hundred miles previous to our coming to Port Patrick in Scotland, where we embarked for Ireland on the 5th of 10th mo. 1797, and landed after a passage of eight hours.

4th month 9th, 1798. Have now nearly accomplished a second visit to this nation of Ireland, and think my service is nearly complete. I wish to embark for my native land, as soon as possible after my bands are loosed; for I have often thought it not only unseemly, but unsafe for those that are out on the Lord's errands to stay longer than is really necessary, after they have finished the work assigned

them to do in any place. This is what, I think, I have hitherto carefully avoided, and am desirous of walking by the same rule to the end, so that I may be preserved from erring in vision or stumbling in judgment, with regard to my own movements; that if favoured to reach my own habitation, it may be with an unclouded mind, and in the enjoyment of that true peace, of which I have been so long in pursuit, and which I may with thankfulness acknowledge, I have felt to flow as an uninterrupted stream since I came to this city, Dublin.

Liverpool, 5th mo. 14th. At the close of the Yearly Meeting in Dublin, we sailed in company with William Savery and several other Friends who were bound to the Yearly Meeting at London; and landed in the evening at Holyhead, I trust with thankful hearts. Thence we proceeded to this place, and were kindly received by our mutual friends, Robert and Sarah Benson. My prospect is now to attend the Yearly Meeting in London before embarking for my native land.

While in London, my way was entirely closed up from returning home with William Savery, as I had anticipated. So that my life seems to be a scene of conflict and probation; yet nevertheless, when I am enabled to look toward that glorious habitation whose walls are salvation and whose gates are praise, and whose inhabitants can no more say they are sick,—there is something so animating in the prospect, that I have been made willing to endure hardness as a good soldier, and to give up my own will and inclination, in obedience to the Divine requireing, in order that I may happily attain to the enjoyment of it

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*Visit to the Continent.*

Sarah Harrison had now been about six years absent from her friends at home, on this visit to England, &c. and it was natural to suppose that Friends, both in England and at home would feel some anxiety on account of the unusual length of time spent in this concern. It was trying to herself, and very contrary to her inclination, and even her expectation to be so long thus engaged—She had already received three returning certificates from the London Yearly Meeting, in prospect of being released; and on her return from Ireland, in company with Wm. Savery, had pleasingly anticipated being ready to embark with him for her native land, very soon after the Yearly Meeting, which William felt bound to attend. While at Liverpool, Sarah felt a clear impression of duty again to attend that Yearly Meeting, as if a voice had been uttered, “Go, show thyself to Friends in London.” To this she yielded after some mental conflict; and as the following letter to her husband gives a view of her state of mind, and of the opening of her concern to visit the continent, under circumstances that show her dedication to the clear manifestations of duty, though very much in the cross to her natural inclination, it may in some measure explain the reasons of her long absence in this very extensive and interesting religious concern.

*London, 6th mo. 20th, 1798.*

**MY BELOVED HUSBAND,—**

In my last, dated at Liverpool, I informed thee of my prospect of coming to this city in order to attend the Yearly Meeting, from a sense of duty; as it appeared not only consistent with good order,



but also with my blessed Master's will, that I should come and show myself to my friends in a collective capacity, and give them some account of my last journey; which I was enabled to do to the satisfaction of Friends and the peace of my own mind. I may also tell thee, not boastingly, but with a thankful heart, that I was agreeably disappointed; for I expected to have met with a very cool reception, and that the language of, What doest thou here? would have been secretly uttered in the ears of my understanding, if not vocally so. But through mercy it proved otherwise; for, instead of being looked down upon with an eye of contempt, Friends from the different Quarters seemed glad to see me; and I believe it was so beyond all manner of doubt, as their conduct both in and out of meeting manifested their unity and sympathy with me; which was as marrow to my bones. At one time, several Friends were led to speak to me and my companion Sarah Birkbeck, in such a wonderful manner, that I was made to acknowledge on the bended knee of body and mind, that it was the Lord's doings, and marvellous in our eyes.

Thus, I was amply paid for coming to London, and not only rewarded for what was past, but strengthened and encouraged to give up to an awful prospect that had opened upon my mind the day we left Liverpool, of visiting some parts of Germany, particularly those under our name at Pyrmont; and those in the south of France have also been brought so fresh in my remembrance that I believed it right when I laid my concern before the morning meeting of ministers and elders, to tell Friends that I had but little reason to expect I should be excused from go-

ing there. This was a great surprise to most, if not all in the meeting, except a few to whom I had mentioned it a few days before, in hopes of gaining relief that way, which gave me peace in believing I had moved rightly in the concern. But it was trying to my nature to expose myself to Friends in this city by opening such a prospect, after having received the third certificate from the Yearly Meeting. However I had faith given me to believe, that if the concern was right, way would be made; if not, Friends would be favoured with a sense of it, and I should be relieved from the painful exercise which I was wading under. There was considerable weight over the meeting, and Friends' minds were dipt into near and feeling sympathy with me, and there was not one voice lifted against it, but the concurring language was, Loose her and let her go; and a committee was appointed to draw a certificate.

Ah! my dear, I have no language to set forth the agony of soul I have passed through, since my mind hath been brought under this unforeseen exercise and prospect. The day after the date of my last letter to thee, as we were riding along the road from Liverpool towards Warrington, my mind being in a sweet composed frame, I was taking a retrospective view of my long and arduous journey through this and the adjacent islands, and did not see where I could mend it, either with respect to time or any thing else, if I had it all to do over again. Under this consoling evidence, I said in my heart, I shall go home laden with peace. This conclusion was scarcely formed, before I heard a voice with my spiritual ear, saying, If thou dost, thou must go to the continent. And it has proved as a nail fastened in a sure place, so that I

have not been able to remove it; and if ever I have felt the terrors of the Lord, it has been when I was striving to turn away from this prospect. One night, as I was conflicting with it, the mournful situation which that humble follower of Christ, Daniel Stanton, was plunged into after his return from Europe, for want of giving up to a similar prospect, was brought fresh to my remembrance, accompanied with a persuasion that if I did not give up, I should share the same condition; and instead of coming home with sheaves of enriching peace in my bosom, I should lose my reward for all I had done, and become as a withered branch that is to be trodden under foot of men: and therefore I dared not any longer plead excuses.

Since I have thrown my burden on Friends; I have been favoured with a quiet mind, and I believe my spirit hath been in some measure borne up above the floods of affliction by the sympathy of my friends; and none have felt more deeply for me, I believe, than dear George and Sarah Dillwyn;—friends in need are friends indeed; and they have stood by me in the needful time. George has showed me all the brotherly kindness that my heart could look for: and therefore my friends at home need not be under any apprehensions of my moving contrary to the united judgment of the brethren here.

I have now another sacrifice to make, which is to be separated from my near and dear companion, Sarah Birkbeck; which is indeed like giving up a right hand, for such she has been to me. But I see all must be given up, and every prop removed, so that I must have nothing to lean upon but the breast of the Beloved of souls. Yet it looks likely that

Charity Cook and Mary Swett will supply her place; they having had similar prospects, even before they left home; and since I opened my concern, their's have revived with such weight and clearness, that I rejoice in the expectation of their company.

With the salutation of love to thee and the children, I remain thy affectionate

SARAH HARRISON.

7th mo. 20th. I can say by blessed experience that the Lord is God, and changeth not; therefore the sons of Jacob are not consumed. Although, at times, the enemy may come in like a flood upon us, yet the spirit of the Lord lifts up a standard against him, as we are devoted to follow him in the way of his leadings, saying in the language of him that trod the way to glory before us, Not my will, but thine be done. Though this may be a hard lesson to flesh and blood, yet when the mind is reduced into that state of nothingness wherein the solemn silence of the flesh is experienced, hard things are made easy, and bitter things sweet; and then we can say, Thy kingdom come; thy will be done in earth as it is done in heaven; and a high-way is cast up where we saw no way; so that we are convinced that the Lord's ways are ways of pleasantness, and his paths are paths of peace; and as we abide in them, we feel our grace to flow as a river, and our righteousness to be like the waves of the sea.

We expect George Stacey and Frederick Smith to accompany us to the continent.

On the 21st of the 7th month, I left London in company with Charity Cook and Mary Swett, who were also set at liberty to engage in a like concern.

We arrived at Hamburg on the 4th of 8th month; having been detained a week longer in our floating habitation than was necessary, by reason of the convoy's taking us round by Yarmouth, and otherwise keeping us in suspense. While we were on board the vessel we had three religious opportunities; the last was with the sailors, and I trust it was owned by the divine Master. We had a meeting appointed for the inhabitants of Hamburg, at which but two men attended; we also visited a religious family there.— Then set out and reached Hanover, where we had two meetings on first-day; one in the morning at the meeting-house, and another in the afternoon at the inn; which were pretty well attended, and we were strengthened to relieve our minds.

From Hanover we came to Pyrmont, where we were closely engaged for about ten days; first in fixing for housekeeping, cooking, &c. for the people seem to have no idea of entertaining those who come to visit them; they rather expect to receive than to give: and indeed there are not more than one or two families that are in circumstances to do it with any degree of convenience.

We were as comfortably accommodated as could be expected, having three rooms, three beds, and the use of the kitchen: we found our own provisions, and cooked them ourselves, with the assistance of a girl and a lad that spoke English pretty well. Thus we commenced housekeepers at Pyrmont, in the very house where dear John Pemberton breathed his last. We went to see his grave, and I sat down upon it with some serious thoughts that impressed my mind, fully believing that the Judge of all the earth doeth all things right.

While thus tarrying at Pyrmont, we attended their meetings as they came in course, and visited the families. Then went to Minden, which we reached at night; but it being a fortified town, we were stopped, and obliged to give in our names,—tell whence we came, and where we were bound, and what our business was. By this means an alarm was soon spread through the town; and next morning the magistrates went to the Friend at whose house the meeting had been held for seven years, forbidding him to have any more meetings in his house. Next day, being the first of the week, meetings were held as usual, and largely attended by the town's people, considering how little notice was given. On second-day, the Friend was committed to prison for his disobedience to the command of the magistrates. Upon this, a messenger was sent to us, forbidding us to hold any more meetings there; but as it was the preparative meeting day, we thought it right to attend; which we were favoured to do in the quiet, till just as they were closing the business, when two officers came with an order from the magistrates to break up the meeting and seal the door; but they were civil enough to wait till we had done. This occasioned a great crowd about the door; and Charity Cook, feeling her heart warmed with gospel love, began to call the people to repentance through Lewis Seebohm, as interpreter.—But the officers came, like roaring lions, and commanded silence; and taking Lewis by the shoulders threw him away: so Charity was under the necessity of holding her peace.

We returned to the inn under some discouragement, not knowing what the consequence might be. However, we had not been in long before a summons

was sent for Lewis to appear the next day, at half past two; which he did, and was committed to prison for not taking off his hat. We were then left in a poor plight;—none of us being able to speak a word so as to be understood; and that was not all; for every foot we heard, we expected they were coming to take us also: which I believe they would have done, had it not been for that Power that rules and reigns, not only in the hosts of heaven, but amongst the inhabitants of the earth, and can turn the hearts of men as a man turns a water-course in his field. Well, by some means or other their hearts were so softened before night, that they gave them all liberty to go to their respective homes for the night, ordering them to appear before them next morning at ten o'clock. At the time appointed, they all made their appearance; and, their hats being taken off, they were admitted into the council-chamber. After asking them some questions concerning our principles, &c., to which they were enabled to give such answers as appeared to satisfy the officers, who, after giving them a gentle rebuke for their contempt of the court, released them, and let them go.

I omitted mentioning a precious opportunity which we had with the counsellor which Sarah Grubb affectionately mentioned, though she compared him to Nicodemus. He is father-in-law to Lewis Seeborn. He had seemed much opposed to Friends; and even while we were there, he did all in his power to prevent silence; and would have accomplished his desire, if he had not been requested to be still. He was then powerfully spoken to, and was so brought down that it may in truth be said he was humbled as in the dust. He parted with us in much love and

nderness; and said he intended to come to Pyrmont see us again.

After we were liberated from Minden, we came Rinteln, and had two meetings there. They were gely attended, and I trust owned by the great epherd. We returned to Pyrmont on the 1st of e 9th month, and sat with Friends in their morn- g meeting; also had a large meeting in the after- on. Next day the monthly meeting began at three clock in the afternoon. It was a deeply exercising ne, and was adjourned till next day; when Friends et and proceeded to the business. We felt much r them; the enemy having got in among them and wed tares, which makes hard work for the honest- arted. It was thought to be a favoured season, and ur hearts were made glad in believing that they ere under the notice of Him who sleeps not by y, nor slumbers by night. There are three par- ular meetings which compose this monthly meet- g; Hanover, Pyrmont, and Minden.

On fourth-day, we had the company of many of the eat folks, who come here from far for the benefit of the waters. To them the gospel was preached, I ust, in the demonstration of the Spirit, by Charity ook and Mary Swett, and myself had a share in the bour, to my own peace and satisfaction.

After spending about three weeks with our friends Pyrmont, we set out with a view of pursuing our urney to France; but the wind that bloweth where listeth, turned us back again. So we had the op- ortunity of sitting with them in their monthly meeting at Pyrmont the second time, and had good rvice therein. In our route we had two meetings t Hameln, also visited the prisoners there, many



of whom are confined for life. The gospel flowed freely towards them, divers of whom were much broken, and all took the visit kind.

We went to Hanover the second time, but were not allowed to hold meetings with the people at large. However, we sat with those under our name and a few others who came and sat with us, and a precious, uniting time it was.

On the 13th of the 10th month, 1798, in the evening we reached Friedberg, and the following day, which was first-day, a meeting was proposed, and a room being hired for the purpose, we employed a man to give general notice of the intention. In about an hour, or somewhat less, after the stated time, and when perhaps a hundred people were assembled, the governor of the town made his entry with several soldiers. Lewis Seebohm being on his feet, he queried of him if he spoke French; and then by what authority the meeting was held. On being informed that it was under an apprehension of religious duty, he made little further remark than that we and all the company were his prisoners. He then withdrew, tho' requested to stay, and left the soldiers to guard the room. Our friends were severally engaged in testimony, principally in reference to what had occurred, exhorting the people to the fear of God, which would carry them over the fear of man, and manifesting in their conduct the stability of their own minds; which seemed to have an impressive effect on divers, though the circumstance itself was the cause of much bustle and conversation. Soon after, an officer returned with an order for the delivery of the key of our apartments, and of such papers as we had about us; and about an hour after this the people were set at liberty.

The meeting began at four, and about nine we were ordered to our apartments, to which we were conducted by a guard. On arriving there we found our packages had all been removed into the women's lodging room, the doors of which were sealed up, and our sitting room only left for our accommodation. This was trying, to us females especially, and was rendered more so by having two soldiers stationed in it as guards—a guard was also placed on the outside, and the streets paraded through the night by the military. This conduct bespoke much alarm; but we were preserved calm, and the night passed without much solicitude or interruption. Towards noon on the following day, the officers came, and calling for the keys of our trunks, proceeded to open and search them, with a view to discover what were our real designs and character.

The magistrates did not appear capable of conceiving how people should leave their families and engagements in life, spend so much as we must necessarily do, and expose themselves to so much difficulty and danger, on a principle so disinterested as we professed ours to be. The extent also of our letters of credit, some of them being unlimited, increased apprehension that under cover of or connected with a religious motive, there were others less pure, which it became them to explore. But, conscious of our innocence, we were preserved in a disposition of openness, and without any mark of fear.

After staying about two hours, they withdrew, first allowing the women to take out some necessary apparel, and in the evening returned, but did little more than order the trunks, which had been left on the carriage, to be taken off and locked up with the

The next night we had three soldiers in the room, not we supposed from any apprehension that we should be difficult to manage, but the additional person appeared to be placed as a spy on our actions and conversation: he was a subaltern officer, who, we had reason to suppose, could speak English, and seemed well calculated for the place he had to fill. With a suspicion of this kind, and to avoid the possibility of misconstruction, we restrained ourselves from much, even innocent conversation, and probably disappointed them. One of our guards had been a priest, and was a sensible man. We lent them our books, such as the *Apology*, *No Cross No Crown*, *Summary*, &c. which were read with much attention, and the quondam priest and another of them yielded to the truths they contained, and were tender. The governor also, and other magistrates, had each of them books at their own request, in order to discover if they contained any thing which might militate against their political system. This night was also passed tolerably, the guards being civil and respectful in withdrawing into the lobby, on the women's wanting to retire to rest, and to rise in the morning; and during the night, though in the room, they behaved orderly.

The third day came, and no relief. We understood they had taken down the names of those who attended the meeting, and had given directions that no one should be permitted to speak to us; and the officer having required to know what property we had with us, we were not without suspicion that they meant to take possession of it, and to attempt the exaction of more on our letters of credit: but whatever their designs were, they forbore, and therefore it is candid to suppose, their inquiry was only with a view

of more perfectly ascertaining our object and character. Toward the evening, a messenger came; and on our complaining of the treatment we received, in so unpleasant a detention, he observed that the general had been indisposed, and that more time was wanted for the examination of our books.

We pleaded our innocence of any political object, and hoped speedily to be informed what they meant to do with us, and that if they intended to confine us much longer, it should be where our expenses might be on a smaller scale; and further, that we considered the honour of the French character implicated in our detention, as we had obtained their minister's visa at Cassel, which was to free us to Francfort. This messenger promised to represent what we had offered, but observed that the minister's seal was not affixed—we replied, that they could not dispute its being his hand writing, which he had himself told us would be sufficient.

Fourth-day morning, our exercise seemed somewhat to abate, not from any appearance of relief, but from a supporting, renewed persuasion, that, be the event what it might, we were there in the way of our duty. About eleven o'clock, however, the governor and attendants came to take a description of our persons and ages, places of birth and residence, and of our occupation; and then told us we were at liberty to go on to Francfort, the nearest stage to their territory, but not to proceed from thence to the French posts beyond, nor yet to return through that place, on pain of being taken up again, and actually treated as spies. To a part of our company this was trying, to others not so, one of our men having ex-

pressed a prospect for weeks before of being released at Francfort.

About two o'clock we got into the carriage, but before driving off, the subaltern before mentioned came up in great haste and arrested our departure. He told us that we were to be escorted to their frontier by the military; and further, that previous to our being allowed to set off, he had an order from the general for the expense which we had occasioned them. Our men friends went directly to the governor to have the matter explained, and told him that as the subject struck us, it would imply a consciousness of guilt, which we could not admit; and if it had relation to our religious freedom, we must submit to further imprisonment rather than violate our consciences by complying with the payment. He replied, that was not the ground on which they acted, nor on which it was demanded; but that they had found us on their territory as subjects of an enemy's country, and had in consequence arrested us; and this expense had been incurred in guarding us till they had had opportunity of judging and deciding on our case. We had before been told, that on coming into the town we ought to have apprized the governor of our arrival, and that their suspicions had been increased by the omission of it—but we were content in not having done it, because the compliance with this form would probably have prevented the meeting and the consequent information to the people, which we have reason to hope our being there had spread among them, not only by the dispersion of a number of books, but we hope by the example set them, and the cause of our being among them, attracting notice and inquiry.

The ground being thus clearly stated, we were easy in paying the demand, which was about a guinea, and thereupon took our leave. Numbers of the people gathering about us, testified their satisfaction at our being liberated, and we have some reason to hope, they will not soon forget or lose the benefit of the visit. With respect to ourselves, we considered it a providential interference for our release. Our expressions and actions, as well as papers, having been attended to with jealousy, had any trace of political design been discovered, or even implied, we had reason to suppose they would have treated us as spies, and in a manner that might have endangered our personal safety.

Having been kept in close confinement guarded by three armed men night and day till the 17th, we were thus set at liberty to return to England; but not by the way we came: for we had passed through several towns belonging to them. They told us if we went into any part of the dominions of France, we should be taken up as spies, and treated as such; although they confessed they did not believe we were such. They treated us with great civility; and I believe several of the guards, as well as the officers, felt for us, and were truly glad when we were liberated. We distributed many books amongst them, and had divers opportunities of explaining our principles to them; which they allowed to be good. So that upon the whole, we have no cause to be sorry that we fell into their hands: for though they have prevented us from paying the debt which we apprehended due to the inhabitants of that nation, yet we have the consoling evidence of having done what we could; and

it is cause of thankfulness that our minds have been preserved in quietness through all.

In a day or two after we were discharged from our prison, notwithstanding their threats we believed it right to pursue our first prospect, being under an apprehension that we had too tamely submitted to the commandment of men; and that we should not be clear without informing our men friends, that we were willing to make another trial, if either of them would go with us. But as they entirely declined going with us, we felt ourselves comfortably released; not doubting the will was taken for the deed. But we had a great conflict to pass through before a total surrender of ourselves and our all to the Lord's disposal, was experienced: when this state of resignation was attained, I think I can say, we would as lieve have gone as not, and I don't know but that I would rather, as we were so near; and I believed they would not have power to hurt us.

In the course of this journey, forty-five public meetings were attended, besides paying a visit to most of the families of Pymont monthly meeting, and holding several religious conferences. About six hundred and seventy-five books were also distributed—and we travelled by land and water nearly sixteen hundred miles.

On the 14th of the 11th month we embarked for England, and on the 16th landed at Yarmouth, I trust, with thankful hearts. After resting a few days there, we came in company to Ipswich, where we parted; Charity Cook and Mary Swett proposing to take the meetings on their way to London, and myself, after remaining a few days at Ipswich, was taken ill of the cholic, which confined me for some time at the

house of my kind friend, John Head. The Lord has been merciful unto me, in raising up many sympathizing friends in this land, who have felt for me and tenderly administered to my comfort and encouragement. In about five weeks, I was so far recovered as to be taken to Needham, where I was tenderly nursed by my beloved friend, Mary Alexander.

From Needham, Sarah Harrison wrote home as follows: "1st mo. 26th, 1799. If life and health permit, I expect I shall be at liberty to return in the course of the summer, but not before the Yearly Meeting; as I am by no means fit to come alone, and have reason to expect company after that time. Indeed, without a great change in my state of health, I shall not be able to undertake such a journey much sooner."

No account is found among her papers of the precise time of her return to her native land, nor does it appear that she travelled much in the work of the ministry afterwards. From various causes, she was introduced in many trials and deep provings, and bodily infirmities so increased upon her as to disqualify her in great measure for much usefulness in church affairs, or attending to the concerns of domestic life. In this state of privation and suffering, she was an object of the sympathy of her friends; an evidence of which is furnished in some of the ensuing letters, selected out of numbers that were sent to her from distant parts. As she laboured under great difficulty in writing, even in earlier life, this may account for her omitting to make any record of probations and trials attendant on her declining years. The following essay of a letter to a friend (whose



name is not given) was probably one of her last efforts of this kind. It appears to have been commenced in the 5th month, 1811, and finished in the month following. As it portrays her state and condition, even when surrounded with privations, trials and difficulties, so it shows that her confidence was reposed in that Arm of power which sustains the dedicated mind under the changes and vicissitudes of time, and furnishes the hope of a blessed immortality.

*Philadelphia, 5th mo. 1811.*

“My esteemed friend—I feel it due to thee to acknowledge my grateful acceptance of thy kind present, through which thou hast manifested thy sympathy, and proved the verity of that saying, “A friend in need is a friend indeed.” I have often thought it would be a satisfaction to thee if thou did but know how many comforts it afforded me in the course of the last winter, which was a very trying one to me in many ways. My state of health was such as required many things which would have been altogether out of my reach if it had not been for thy kindness; and I have no doubt it will be gratifying to thee to know how much good it did me. I trust I may say in truth, that my mind was often covered with a degree of thankfulness to Him that opened the heart of Lydia, for opening thine towards me; for surely it was the Lord’s doing, and hath been marvellous in my eyes, that thou shouldst remember thy poor, unworthy, but sincere friend. But as it is written, “They that give to the poor, lend to the Lord;” so, we cannot doubt that they will be amply repaid by him who remains to be a good pay-master.

• Many have been, and continue to be the trials per-

mitted to assail me, with which, had not the everlast-  
ing Arm been underneath, I must ere this have been  
overwhelmed: but, through adorable mercy, I am at  
times favoured with an evidence that the foundation  
of God standeth sure; and if I am enabled through  
holy help to stand fast thereon, I trust all these things  
will work together for good.

Many are the bodily infirmities which attend me,  
so that I cannot walk much abroad; yet through the  
aid of Friends' carriages, I frequently get to meetings.  
My dear husband is feeble in body and mind, which  
has disqualified him for any kind of business; and  
this makes our situation the more trying: however I  
do not distrust the mercy of Him who hath promised  
to bless the provision of Sion, and to satisfy her poor  
with bread. If we are of this description, I have no  
doubt the truth of this blessed promise will be veri-  
fied in our experience in a two-fold sense.

I observe in the acceptable epistle from your Year-  
ly Meeting to ours, which was read to the comfort  
of many, mention is made of the decease of some of  
the standard-bearers amongst you: we have recently  
experienced a similar stripping. James Simpson, a  
valiant in his Master's service, was suddenly re-  
moved; and the last month, dear Rebekah Wright  
was gathered to her mansion of rest. She was at our  
late Yearly Meeting, and went home as well as usual.  
On fourth-day following, she attended her own meet-  
ing, and that evening was taken with the gout in her  
stomach, and palsy on the brain, which in a few days  
closed the scene.

6th mo. 25th, 1811. Our well-beloved friend, Han-  
nah Pemberton, has put off mortality; and we have  
not the least shadow of doubt that she is now clothed

upon with immortality and eternal life. She had been rather more poorly than common the greater part of the winter past, but was not thought dangerous till a short time before she breathed her last, perhaps not more than an hour: however, she was gone before any of her friends could get to see her, which made it rather trying to some of us that loved her.

I wish to be most affectionately remembered to thy beloved wife. She hath often been the companion of my mind, more especially since I heard of the trying dispensation which she has had to pass through; which, no doubt is permitted in unerring wisdom for some good end, though hid from human eyes. However, her situation claims the tender sympathy of her friends, and I think I have felt as much for her as I am capable of. I feel a liberty to revive a portion of scripture that has often sprung up fresh in my mind when looking towards her, and which I think is full fraught with encouragement, in substance on this wise, "In all their afflictions he was afflicted with them, and the angel of his presence saved them, and preserved them from harm. In his love and in his pity he redeemed them, and carried them all the days of old." Well, my dear afflicted friend, is there any thing short of his redeeming love that could have weaned thy affections from the abundance of the good things of this life, of which thou art in possession, and reconciled thee to ~~sit in~~ benighted darkness, without beholding the ~~beauties~~ of this outward creation, which are so amply displayed;—and have preserved thee in that quiet frame of mind which from time to time is mercifully afforded thee.

Please to give my love to all those to whom thou may think it will be acceptable: if I was to begin to

name, I should not know where to stop. In love to thee, thy dear wife and children, I remain thy friend,  
SARAH HARRISON."

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For many of the latter years of her life, she was subject to severe attacks of bilious cholera, as sometimes noted in the preceding memoirs. Her last illness was very short, and she expired in much calmness and quietude, like one going to sleep.

Since most of the foregoing account of the life and travels of Sarah Harrison was printed, we have been furnished with the following, copied from the record in the family bible, in the hand writing of Thomas Harrison; by which a mistake in the time of her birth as noted on page 98, may be corrected. Her marriage is also stated to have been in the year 1764.

"On first-day, about 4 o'clock in the afternoon, 12th mo. 29th, 1812, my beloved wife Sarah Harrison departed this life, in her 76th year of age; and on the 1st day of 1st month was interred in Friends' burying ground, at Mulberry street, attended by a large number of Friends. Having lived with her in great unity forty-eight years and about six months."

(Signed) THO'S HARRISON.

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### *Letters to Sarah Harrison.*

The following Letter from Joshua Sharplea, written while attending Yearly Meeting, manifests the sympathetic feelings of his mind, and conveys some encouraging exhortations that may be useful to others. His testimony concerning his deceased wife Edith, is also

worthy of preservation. It might be well if we had a more minute biographical account of that excellent woman.

*Philadelphia, 27th of 9th mo. 1787.*

Dear friend,—

Thou hast obtained a place in my mind, at times, with near sympathy and affectionate remembrance, ever since I first heard of thy concern to visit Friends to the southward; and about the time of our last Quarterly meeting, I felt such a lively travail for thy encouragement, support and preservation, under the prospect, as well as performance, of thy religious duty,—that I believe I should have then written to thee. But omission of duty brings weakness, and disqualifies for performing that which, had it been attended to when prospects were more clear, would have been better.

I fully believe thy trials, both inwardly and outwardly, will at times be discouraging. The delicacy of thy frame, and inability (in thy own view) of undergoing the fatigue attending such a journey, I expect, are often before thee; as well as inward provings, deep baptisms, discouraging prospects and close trials felt: but He that puts forth, as there is a confident looking unto him, and relying upon him, even when faith and hope may be nearly exhausted, will be experienced to go before and open the way, to the comfort and encouragement of the weary traveller. He is a good master; he requires no more of his servants than he gives ability to perform. I believe, as thy abiding is in him,—casting all thy care upon him, thou wilt have marvellously to experience his wonders and see his ways in the deep. Mayst thou put on strength in the Lord, and have confidence in his holy name. May he be near to keep and pre-

serve, and enable thee to perform every opening of duty that he may see meet, in his wisdom, to point out, is the breathing exercise of my mind.

Thou may let Friends know who may inquire concerning my dear wife, that the nearness which subsisted between her and many dear friends in those parts, continued while she remained in time;—that it was her joy and delight to hear from them,—that her travail and concern for their preservation, was great; and that she embraced every opportunity of inquiring after their welfare. As she lived,—so she died. Her zeal and concern for the welfare of society, were increasingly manifest, to her last; and she was enabled to preach the gospel powerfully in a public meeting not more than four days before her decease.

Please to remember me affectionately to Thomas Winslow and others of her dear friends, who may inquire after her; though unknown to me by face, yet I feel them near for the love she bore for them. My dear love to Norris Jones and Lydia Hoskins. In affectionate nearness, I conclude, and remain thy sympathizing friend,

JOSHUA SHARPLES.

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Robert Pleasants, the writer of the ensuing letter, resided at a small settlement of Friends in Virginia. It may excite the feeling of tenderness in some who are surrounded with the enjoyments and privileges of society, very different from those of this Friend, who often went to meeting, and sat alone.

*Curles, in Virginia, 11th mo. 28th, 1789.*

“It would be one of my greatest temporal comforts to see my children coming up in a steady attention to the dictates of Truth, and an honest discharge of duty both to God and man. I continue in the same lonely situation, as when thou wast here; and am ready to

say at times with the wise man, "Wo to him that is alone when he falleth; for he hath not another to help him up." Yea, "how can one be warm alone?"—For though I wish not to depend upon man, I need not tell thee what a comfort and strength it would be, to have the company and conversation of honest Friends, engaged for the promotion of Truth in the earth. And I cant help thinking, at times, that if the faithful labourers from other places (where they seem to have enough and to spare, as in Philadelphia, &c.) were concerned to settle in some remote or distant places, as I think was the case when Truth first broke forth in the north of England,—they might come to be numbered amongst "those who turn many to righteousness." But I know that is not to be expected, but from clear apprehensions of duty and entire resignation to the Master's will. Nor is such a work to be accomplished in the willings and runnings of men in their own wisdom and strength, however great; for, if "the Lord build not the house, they labour in vain that build it."

I have not, however, been altogether without hope, at times, that the Father of mercies will not permit the little spark of life, even in this place, to be wholly extinguished: but rather, that there may yet be a revival in his appointed time. But perhaps this may be the effect of desire or imagination, more than any real prospect: many people however are anxious to hear preaching; and I believe they are seldom disappointed of hearing something amongst the methodist and baptist societies, between whom there appears to be a spirit of emulation who shall make the most proselytes. I remain thy affectionate friend,

ROBERT PLEASANTS.

*Letter from Sarah Williams to Sarah Harrison.*

Sarah Williams, daughter of John Dickinson, was married to Charles Williams, son of Hezekiah, about the middle of the 3d month, 1788. She appeared in the ministry when quite young, and was recommended in the eighteenth year of her age. She departed this life about the 20th of 7th month, 1789, after a short illness, leaving an infant daughter. To those who were acquainted with her, the annexed letter will be an acceptable relic, and to other young people it may be instructive and edifying. Sarah Harrison called her an adopted daughter.

*Philadelphia, 19th of 4th month, 1788.*

My dear mother,—

Being kindly informed by thy dear husband of an opportunity for conveying letters to thee, I thought I felt a freedom once more to stain some paper, as a testimony of my unshaken love and sympathy for thee; and more especially as my mind was peculiarly impressed, upon receiving such intelligence, with a sacred and blessed promise uttered by the lip of Truth, that every one who had left father, mother, houses and children for his sake, should receive in this life an hundred fold, and in that to come, life everlasting: the remembrance of which I thought was sufficient to bear up *such* through every proving dispensation, allotted in this state of pilgrimage. And though 'tis my lot to inhabit, very frequently, the prison-house, where not so much as one ray of light is suffered to penetrate the thick walls;—and also to feel strongly fettered, so that I am not capable of moving hand or foot;—yet have thought, some few times, that I have been at least suffered to look, as from the top of mount Pisgah, and to see far into the holy land. And my spirit has secretly rejoiced in prospect, that the glorious gospel day which has



dawned will rise higher and higher, breaking down all the walls of opposition which obscure its brightness.—Yea, my dear mother, permit me to say, that I believe it has not been for nought that thou hast been called into that desolate part of the vineyard: for the Master, it seems to me, is about to visit the highways and hedges, and to draw as it were the heathen by his powerful love to come in and sup with him.

Oh! how my heart often overflows with love towards those who have sat in darkness;—believing that light is about to spring up; and what if it should shine with more distinguished brightness, where it has been least heretofore known! Insomuch that it may be said, “Where is the fury of the oppressor?” when the lion comes to lie down with the lamb, and there is no hurting nor destroying in all the Lord’s holy mountain.

I wish not to be like the captive exile that hasteneth to be loosed; yet suffer me to desire thee, if permitted, still to remember me in thy approaches to the Father of mercies, that I may in his time hear the language of “Break the bands from off thy neck, O captive daughter of Zion.” Excuse my disclosure of such sentiments to thee; as it is as I have been wont to do. Should I be permitted to see thee again, shall have more to unfold. Farewell. SARAH WILLIAMS.

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*From Lydia Hoskins, prior to her embarking  
for Europe.*

*Burlington, 3d mo. 9th, 1799.*

Dearly beloved friend,—

I often think of thee, and have much desired to see thee in this trial of thy faith and love to thy

great and good Master who leaveth not, nor forsaketh those whose trust is in him, and who are faithfully given up to serve him. Thou hast known many sore conflicts and deep baptisms of spirit, both on thy own account and for others, that the high professors may arise and shake themselves from the dust of the earth, wherewith many have spotted and defiled their garments, and by which the best life has been buried in earthly-mindedness: that so the church militant may more and more arise and put on her beautiful garments,—may be cleansed, fitted and prepared to join the church triumphant in heaven. Ah! my dear friend, these have been and are thy deep exercises: but the mourners in Zion and the heavy-hearted in Jérusalem who are travailing for the prosperity of Truth, shall in due time receive beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. This I believe has been, and will be thy experience; and He that has been with thee in six troubles will not leave thee in the seventh. May he be with thee in all dispensations, whether in heights or in depths—thy stay and thy staff, and thy safe convoy through time to a blessed eternity. Yea, may the God of all consolation, grace, mercy, peace, truth and love, be with thee as a shelter from the storm, a covert from the heat, and as the shadow of a mighty rock in a weary land. May he support thee in every trial and close besetment, and conduct thee safely through all storms and tempests, both within and without; that so thy labour may be blessed to the churches, to the comfort of the honest-hearted, and thy own enriching peace and true consolation.

My spirit is clothed with that love and sympathy toward thee which many waters cannot quench, nor

floods divide; in which I conclude, and remain thy affectionate friend,

LYDIA HOSKINS.

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*From Jane Snowden.*

Dear aunt,—

While thinking of my own poverty, and regretting that I had neither silver nor gold to offer, I remembered that “a man was accepted according to what he hath.” The remembrance of this scripture passage encouraged me to make an attempt to write to thee. Thou mayst be sure, my dear aunt, I was affected, yea, deeply affected, when I read thy epistles which gave some account of thy tried situation. Joy, however, soon succeeded sorrow; because I believed thou wast under the immediate care of Him who would never leave nor forsake thee. And though, at times, he may withdraw his presence, and veil himself as in a thick cloud, there is no cause from this to believe that he will leave thee or forsake thee. Those whom he loves, he chastens; and the trial of their faith is precious in his sight. What if he should permit thee to liken thyself to a little one, and to cover thy head and feel ashamed and confounded because of thy nothingness;—neither is this any reason that he will leave thee or forsake thee. He is able to make a little one as a thousand, and a small one, as a great nation. And he is not only able, but I believe designs to do this for thee, if thou keeps thy dwelling in him. Therefore it is necessary thou should be acquainted with thy own nothingness; that so, when thou hast finished the work given thee to do, thou may not take any of the praise to thyself; for verily unto us belongs nothing but blushing and

SARAH HARRISON.

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of face. With sincere desires for thy wel-  
lthy way, my spirit affectionately salutes thee,  
thee farewell. JANE SNOWDEN.  
Philadelphia, 11th mo. 26th, 1792.

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*From Owen Biddle.*

Philadelphia, 5th mo. 21st, 1793.

My friend and much esteemed sister,—  
I feel myself a poor creature, having often to  
look at the hole of the pit from whence I was  
and although it affords occasion, at times, to  
see the hand that so marvellously wrought for our  
yet it occasions great self-abasement and hu-  
miliation. It is my lot often to be in a state of im-  
minent, and to feel as if bound in fetters and in-  
roads; and Oh! that I may be preserved in these  
by the patient resignation of the creaturely  
believe it is good for us to have our faith and  
thus exercised, notwithstanding it is hard to  
shed blood. But flesh and blood cannot inherit  
glory; it is that pure, incorruptible seed which  
comes from above, and our being made subject to  
the will of our heavenly Father, that prepares us for  
inheritance. May we, my dear friend, so walk  
in full obedience through time, that we may final-  
ly to rejoice with him through an endless eter-  
nal fruition of his blessed presence in which  
life, and at his right hand, rivers of pleasures  
more.

My dear friend, I shall endeavour to give  
you an account of other things among us. Our  
friends, Samuel Smith, Rebecca Jones, Lydia  
and Grace Buchanan and Robert Smith of Bur-

lington, have gone to the eastward in expectation of attending the Yearly Meetings at Long Island and Rhode Island. Peter Yarnall goes with David Cumming on the same route; but Peter's concern, I hear, is more particularly to visit the island of Nantucket. Dear Hannah Cathrall is gone to London Grove Quarter, John James attending on her; Thomas Scatergood is yet on his services in Virginia, not expecting to return home till after the Yearly Meeting at Blackwater. Thus, thou mayst see that the servants here are not idle.

Perhaps thou hast heard of the very weighty and exercising service which our dear friends, Jacob Lindley, John Parrish, Joseph Moore, William Savery, John Elliott and William Hartshorne have given up to, namely, to attend an Indian treaty which is to be held many hundred miles from hence, in the Indian country, at a place called Sandusky. They have gone with the full concurrence of the people in general, and particularly of those in power, who appear much disposed to promote the good work of pacification in which they are engaged, as are the officers of the British posts through which they have to pass, as we are informed. We have had account from William Savery, dated beyond Albany, on his way to Oswego in order to take shipping on lake Ontario, thence to pass near the falls of Niagara, and take shipping again on lake Erie, and proceed to the west end thereof, and to a place called Sandusky, where it is expected many thousands of the Indians will attend; as runners have been despatched by them to all the tribes that we have any information of, some of them living very remote. At this place it is expected and hoped our Friends will have a full oppor-

unity with these people; too many of whom continue in what is called a savage, barbarous state; although not without a knowledge of that principle which is sufficient to bring salvation. Many of them manifest the influence of this principle on their hearts by the most lively expressions of sensibility, and sometimes acknowledge it vocally. A circumstance now occurs to my remembrance which is worth mentioning:

Twenty Indians of the Wabash nation left their native country, about nine hundred miles westward of this, in the beginning of last winter, to come to Philadelphia in order to ratify a treaty made with them on behalf of the United States. On their journey they had to encounter many difficulties, though treated kindly by the people. At length they all arrived at this city but one, who died on the way. The rest mostly came in healthful and stout, except two who had taken the small-pox on the way. This alarmed our people in power, as it did the Indians. The former, being desirous that the Indians might escape the infection in a natural way, which they considered as being mostly fatal to the Indians, proposed to them that they should be inoculated. To this the Indians consented: but it proved unfavourable—seven of their number died;—some of them persons of great influence; and one, a man of a worthy character, as being noted for promoting a friendly disposition.—Whilst two of the eldest lay very ill, our friends, John Pemberton and John Parrish went to see them: and while sitting by their bed-side, after acknowledging to Friends a sense of their kindness in coming to see them, and desiring that they would come often to look upon them,—and that they would consider them

as their children, now they were in a strange land;—one of them addressed the other nearly in these words: “Brother,” said he, “dont be cast down. We have come upon a good work. It was the Good Spirit that put it into our hearts to come, to do the good work of peace; and whether he permits us to return back to our country again, or not, let us be content, as I believe it will be well with us.”

This was preaching the gospel, the power of God that brought them to say, Thy will be done—the highest anthem sung in heaven, as our dear friend S. F. had to testify.

Since thou left thy dear native place, we have been generally favoured with health. To the list of interments, which have been few, may be added that of Richard Mason’s son Benjamin, who died suddenly last week; and that of Hannah Kite who deceased yesterday, after a lingering illness, in which she manifested a desire to be with her dear Redeemer; and expressed her hope that if she was preserved in patience to the end, all would be well with her.

On the night after the death of R. Mason’s son, his work-shop (in which were thirteen or fourteen fire-engines, some nearer finished than others, with all his materials, and considerable property of his sons) took fire, and was burnt to the ground, with three or four adjacent buildings. This loss, in addition to the death of his son, excited the sympathy of his friends and others; and large collections were made for the sufferers by which they were in part relieved.

I am, dear friend, with feelings of pure friendship and esteem, thy poor, unworthy brother,

OWEN BIDDLE.

*Note from John Pemberton.**Philadelphia, 5th mo. 13th, 1793.*

Beloved friend,—

I often think of thee, and desire thy support every way, that thou may be enabled to endure hardness as a good soldier in the Lamb's warfare. Look not back, but press forward. Discouragements will attend, and many baptisms be experienced; but this is the portion of all who go forth rightly. If faith and strength is afforded to discharge the commission, it is as much as can be expected. Sometimes the most good is done, when the poor traveller thinks he has made poorly out. It is a safety to be stripped after seasons of favour: and as the gospel spring is pure, we need to be often emptied and washed, that it may run pure. I am a poor, tried creature; but I labour to possess my soul in patience; and am thy affectionate friend,

JOHN PEMBERTON.

*From George Churchman.**East Nottingham, 5th mo. 22d, 1793.*

Dear friend,—

Although I often feel myself as poor as a beggar, yet a degree of sympathy hath sometimes inclined me to think of thee; not altogether void of a sense of best fellowship, nor without a measure of tender desire for thy preservation on the sure foundation. If we can, through close watchfulness, be favoured to witness our feet established thereon, the storms and trials attending our pilgrimage will not be permitted to move us.

Being in company with Elizabeth Coale, of Deer creek, some conversation occurred respecting some of thy trials in Maryland, and the singular path which



sometimes seemed to be thy allotment; of which I also was in measure a witness in Baltimore. The fresh revival of some of these things increased my sympathy with thee under thy present engagement in a land more remote from the place of thy nativity, and added to the freedom I have felt to give thee a little token of my remembrance. I found, by Elizabeth's conversation, that her spirit was nearly united in sympathetic feeling toward thee, in thy present gospel embassy. I take her to be in a lively, improving state;—meekly courageous in the Master's cause, and one who is not willing to turn her back in the day of conflict. I esteem her as one of the vallants of our day. She is frequently engaged, of latter time, to stand forth in the gospel line, with good acceptance; and is on the list of recommended ministers.

I sometimes feel it to be a part of the business allotted me, to endeavour to encourage, and hold up the hands of honest labourers in the Lord's harvest; and, if I may be worthy, to have a part in comforting the mourners in Zion, or handing forth a little cheering language to the heavy-hearted in Jerusalem.—When I am admitted to partake of a degree of Divine favour, I feel my mind dipped into a lively sympathy with others, earnestly craving that they with myself may be steadily kept in such a meek, vigilant state as to receive increasing supplies of that strength which renders honest labour victorious, and produces the reward of solid peace.

May wisdom and stability be thy armour and shield; that being thus clothed, though thou may sometimes have to encounter as with adders, hissing serpents, or "beasts of Ephesus," thou may feel that preserving power attend thee, whereby thou canst

read on scorpions, and feel defended from the force of deadly poison. Therefore take courage, and let not thy mind be overmuch cast down when deep exercises attend thee. The Divine arm is not shortened, neither is the gracious ear of loving-kindness and mercy grown heavy; for he surely heareth and helpeth his dependant children, granting them an hiding place as in the hollow of his hand.

GEORGE CHURCHMAN.

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*From Sarah Newlin.*

*Concord, 6th mo. 2d, 1793.*

Endeared friend,—

In a degree of that love which neither the foaming billows nor distant lands divide, do I affectionately salute thee; with desires that thou may be favoured with free access to the throne of Divine grace, now in thy arduous undertaking. Oh! may the Shepherd of Israel be near in every trying dispensation, and be thy bow and battle-axe; yea, and go before as a mighty Captain, teaching thy hands to war and thy fingers to fight: for great and marvellous are his works, just and true are all his ways, in that he hath hid himself from the wise and prudent of this world, and revealed his gospel unto babes and sucklings. Blessed be his adorable name.

When, through exercises and deep wadings, I am at times (with Peter) ready to sink, I then recollect that it is through many tribulations that we are to enter the desired port and haven of eternal rest and peace, when these few fleeting moments come to an end. And though “the wicked bend their bow, and make ready their arrows,”—yet, in the presence of the Lord there is joy, and at his right hand, rivers

of pleasure forevermore: though unmixed joy and felicity is by no means a draught for mortal man, while on this side the grave.

Notwithstanding I expect thou art not wanting for correspondents, I was most easy to cast in my mite, which, if of no other use, may let thee know thou art still in remembrance. Thou art, indeed, at times brought very near to my life, when favoured to feel love to those who love the Truth;—a favour that is not at our command, however desirable. I often fear that I am “like the heath in the desert,” and scarcely capable of any thing but mourning. But I wish not unprofitably to echo my complaints: no doubt it is in unerring wisdom that I am tried; perhaps for my refinement, and that I may know how frail I am.

It is comfortable to hear that thou art favoured with a suitable companion, now in a foreign land. To me it appears as an evidence that kind Providence owns the work; not only sending his ambassadors over sea and land to invite the people, but providing them true help-meets to join in his service.

Oh! mayst thou, beloved friend, if consistent with best wisdom, when done thy Master’s work, return once more to thy native land with the reward of that sweet peace which the world can neither give nor take away,—bringing home, as it were, stones of memorial, wherein the living in Israel may rejoice.

May He who hath laid the foundation, also lay the top-stone, finishing his work in thee to his praise who is everlastingly worthy forever and forevermore.—  
Amen.

SARAH NEWLIN.

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*From Elizabeth Foulke.**Philadelphia, 11th mo. 29th, 1793.*

Though various engagements crowd upon me, after an absence of ten weeks from the city, I am nevertheless willing to greet my beloved friend with a few lines; thinking it will be peculiarly grateful to thee to hear from any of thy friends at the period when this may be likely to reach thee. I have no doubt that information of the late awful dispensation has, ere this, spread a painful anxiety over thy mind, and bowed thy spirit in tender sympathy with us; and thy soul will doubtless melt in gratitude on hearing that the Lord has not forgotten to be gracious to thy beloved city; and that his judgments are still mixed with mercy, as manifested in the recent marvellous display of his power and omnipotence, at a season when outward circumstances concurred to heighten the virulence of the disease, and increase its progress. The coming of rain and cold weather, towards which the minds of many were too much turned as a source of relief, was withheld, and the parched earth seemed to mourn with its inhabitants. At such a time, Almighty Goodness was pleased, in a manner unfathomable to the most scrutinizing eyes of the learned, to stay the destroying angel, and thereby evince that his hand is not shortened that it cannot save, nor his ear grown heavy that he cannot hear. Many minds have been brought to acknowledge with reverence that it is the Lord's doings, and marvellous in their eyes. But I greatly fear lest some of us should too soon be ready to say, Surely the bitterness of death is past;—and not be enough concerned to bring forth those fruits of gratitude which may ascend as sweet incense before the throne of grace.

It is impossible for tongue or pen to give a just idea of the awfulness of the scene, or of our feelings through the course of it. It seemed, at times, as tho' the Almighty would utterly desolate the city; and there being a long remarkable drought which checked and destroyed the vegetation, so that the face of nature wore a melancholy aspect,—seemed to augment the affliction. But in the midst of all this trouble, it was painful to see how insensible some were to the message or awful messenger, whose solemn proclamation of mortality was so constantly saluting our ears. Yet many others have been secretly clothed with sackcloth and deep mourning.

Previous to this visitation, I thought the state of things in our society was discouraging; there seemed to be so few who were willing to put their shoulders to the work. And now there are so many vacancies, through the removal of so many worthies, that unless it pleases Him who has thus seen meet to cut short their work, to raise up others, the burden must fall heavy on the surviving few.

I remain thy unfeigned friend,

ELIZABETH FOULKE.

*From William Savery.*

Philadelphia, 3d mo. 8th, 1794.

Dear Sarah,—

After long thinking of it, I now sit down to attempt a few lines as a token of my frequent remembrance of thee: for I may say, that as far as I have been capable, I have been united with thee in the endeared fellowship of the gospel; and the sincere wish of my heart is for thy welfare, in every sense and in every place where the Lord may lead

thee to be a witness for his name and testimony, which I know is very dear to thee. A large and precious portion in the ministry of reconciliation, is bestowed upon thee; and it is rejoicing to myself and others here to find by accounts from England and Ireland, that the holy, invisible, but invincible Arm continues to be thy stay and staff, through weakness of body and many inward and outward conflicts.

The late awful, yet just chastisement of our beloved city, will no doubt affect thee and our other American brethren and sisters in a peculiar manner. You have been witnesses, and some of you partakers, with other beloved brethren and sisters, in giving forth warning after warning to a people who have, too many of them, been ungrateful receivers of the manifold mercies and blessings of a gracious and long-suffering God. I did not arrive home from a journey to the Indian country till the day before our Yearly Meeting; and was then poorly with a fever, as were several of my companions; and thou wilt probably have heard that our friend Joseph Moore deceased soon after our return. It was then a very mortal time, and I believe to many a time of awakening to the most important of all considerations. The Yearly Meeting, though small, was a solemn, uniting season; and Friends continued together in much resignation. Thou wilt doubtless receive many minute and affecting accounts of the calamity; I shall therefore only say, that we feel our loss in religious society to be great, yet we have this consolation, that the Lord hath been powerfully at work in the minds of the younger and middle-aged, to prepare them to show forth his praise. He hath chosen some, I verily believe, in the furnace of affliction; and I think there

is a lively and animating prospect on the women's side of the house, in a peculiar manner, in the meeting thou belongs to. May the Lord preserve such as have enlisted under his banner, and establish them in wisdom and knowledge, to the comfort of his church and people. Some, I trust, in all the meetings, have been lastingly profited by the impressions made in the hour of affliction.

But Oh! dear Sarah, how lamentable it is to behold so great a state of forgetfulness, not only in the city at large, of those who are hastening into vanity and folly with as great avidity as ever,—but more especially, we must mourn on account of that ardour which prevails among many of our fellow professors, after the riches, splendour, vanities and delusive enjoyments of a perishing world, which, but so few months ago, were exhibited in their native colours and emptiness; and also the superior value of an interest in the favour and protection of Him who mercifully pronounced, It is enough, and the pestilence was stayed. Yet the language of this gracious interposition, when every human effort was in vain, both then was, and now is to me, Go and sin no more, lest a worse thing come upon you.

There is now every probability of our dear John Pemberton and Thomas Scattergood, joining the little American band in Europe; and I am confident they will gladden your hearts. Dear Thomas being a brother especially beloved, as an honest and dignified fellow-labourer in this part of the city, I should part with him with deep regret on any inferior occasion.

Our worthy pillar in the church, Isaac Zane, is deceased, and to be interred to-morrow. He has long

appeared to me like one ripe for the kingdom of heaven. I did think to write by this opportunity to our sister, Elizabeth Drinker, but whether I shall have time is uncertain. My dear love to her and all our American Friends. I have neither room nor leisure to add much to this long letter. I expect thy very useful Thomas will write by this opportunity. I may however say, with respect to our sister Rebecca Jones, so well known to many in England, she appears to have made a narrow escape from the grave, in mercy to us, for she continues to be a comfort to many.— With much affection, I remain thy weak brother,  
WILLIAM SAVERY.

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*From John Pemberton.*

*Pymont, in Germany, 9th mo. 27th, 1794.*

Beloved friend, Sarah Harrison,—

It is pleasant and comfortable, when distant friends are enabled to commune in spirit, and salute each other in the spring of gospel love. As thou wast oft in my remembrance when in my native land, so hast thou been in the land I am now traversing, among a people of strange speech, and in a path of many trials and deep wadings. Yet the Lord is good, and hath marvellously helped hitherto: blessed be his holy name.

I have been among this people near two months, and yet see no end. The field is large, and there are seeking people in many parts of Germany, who are as sheep without a shepherd; and who want to be directed to the great Shepherd and feeder of his people: and some of these receive the Word with gladness. But there is a great mixture, and it will take time to wean some from long customs and habits.—



At this place there is a number who assemble as Friends do; and divers of them know the value of solid, awful retirement, and are seeking to be fed and nourished from the Divine source. We have been with these, now two weeks, and expect to remain a week longer. Indeed, I came here in a very poor state of health,—having some weeks before taken cold, which brought on a chill and fever, and left me weak with a slow inward fever; but it has not prevented my attending the meetings, of which I have been at six here, besides divers conferences. By advice of a physician, I am drinking a saline water, this place being famous for mineral waters, and I gather strength, but find I cannot endure as in days past.

My being in this land was much unexpected. We strove to get landed in the northern islands, but were disappointed: and, being brought to Holland, I was led deeply to consider wherefore it was thus; and my mind, after about eighteen days stay at Amsterdam, was led to look towards Germany, and was enabled to yield to the prospect: I trust it is in the line of Divine appointment, though a trying path; but labouring after resignation, things are made easier than I could expect; and the Lord hath made a way where there appeared to be none. So that his ways are not only past finding out, but are works of wonder.

This being the day our Yearly Meeting at Philadelphia begins, my mind hath often, for days past, looked towards our dear Friends there, with desires renewed that wisdom, counsel and help may be afforded. The sickness last year occasioned many matters to be referred: so that the business will be increased. Many worthies are removed, and too few deeply enough concerned after a religious growth

and improvement. Fading things too much engross the minds and entangle the affections of many in our favoured religious society: and thou knows it is said, we cannot serve two masters.

I make no doubt it was a close trial to thee to hear of the removal of thy dear neighbour, our valued friend, Elizabeth Drinker. But she departed gloriously and triumphantly in the field of labour, and, I doubt not, is safe in her heavenly mansion. May our close be crowned with the same evidence, whether we end here in Europe, or in our native land.

It hath been cause of gladness to me, that thou hast been enabled to journey, and helped to discharge thy burden. May the Lord, in the riches of his mercy, be pleased to continue to be wisdom and strength, that so thou mayest perform the remaining allotted portion of labour; and, if permitted to return, to return in peace, with the evidence that thou hast done what thou could. My dear love to thy dear companion and fellow-helper, Sarah Birkbeck, also to friends that may know, or inquire after me. I expect thou knows that Alexander Wilson is with me; he is well, and labouring to stand approved in the Divine sight; he joins in near affection and sympathy with thy loving friend,

JOHN PEMBERTON.

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*From James Pemberton.*

*Philadelphia, 12th mo. 14th, 1795.*

Dear friend,—

Think not because of my long silence, that I have been unmindful of thee, or my love diminished since thy separation from us for the gospel's sake; no, certainly; I may assure thee otherwise, as thou hast been frequently and almost daily the object of

my remembrance and sympathy, from some sense of the weight of the work in which thou art engaged, and the path allotted thee to perform it; wherein thou must have passed through multiplied probations of faith, and many deep baptisms. I have gladly heard of the strength of mind and body with which thou hast been mercifully sustained, to carry thee through thy religious labours, so far as thy last account gives intelligence, which there is no reason to ~~doubt~~ will continue to attend, until thou art favoured with an evidence of having faithfully accomplished the services which thy good Master required of thee on that side the ocean, and a language intelligible to thy spiritual understanding will be conveyed to that effect. Such a ~~pleasing~~ prospect may probably be presenting to thy view about the time this letter reaches thee, and ~~the~~ nearer it approaches the more pleasant will it appear; but, my dear friend, embrace it not too earnestly. Suffer not natural and domestic attachments to have an undue draft. This will be a time, in which thou wilt have need of a renewed portion of light and wisdom to direct thy determination. Wait patiently; look well around thee; and if any duty more or less extensive, presents before thee, put it not off too readily. I mention this as a caution only, in the freedom of brotherly love, having been a witness of painful consequences in divers instances, which have ensued to some dedicated servants, in whom fear of detention, diffidence, and other considerations have united to occasion their movements homewards to be too hasty, and on their return a burden has been felt more heavy than they could well bear; and I wish thy restoration to thy connexions and friends may not be alloyed with any

uneasy reflections, but that thou mayst meet them in full possession of a measure of that Divine peace which thou hast been labouring after. Then thou wilt be enabled to look back on the various exercises, dangers and preservations, that have attended in the course of thy voyage and journies, with heart-felt thankfulness to thy holy Leader and Deliverer, who, tho' he suffers his servants to be closely tried many ways, and brings them by a way that they knew not, and in paths they have not known, yet they are made witnesses of his promise to make darkness become light before them, and the crooked ways straight, and also that he would never leave nor forsake them.

Thy son John being preparing to embark on a visit to thee, with a view also of obtaining some further information in the chemical art, I am unwilling to omit so favourable an opportunity of giving thee this salutation of my love. Although I might enlarge on divers matters respecting our situation, it appears needless, as I expect John will be able to satisfy thy inquires in general, and being myself imperfectly recovered from a fit of illness which reduced me to a very weak state of body. The disease was so extreme upon me for about ten days, that the physicians and others around me expected the solemn period of my dissolution was near approaching, but through adorable mercy I was preserved in a good degree of tranquillity of mind, labouring after that state of resignation with which my dear brother was so much favoured during his last illness, and to his departing moments. It now seems likely I may be permitted to continue a little longer in this state of probation and conflicts, which I wish to be qualified through the renewed aid of Divine grace to improve

to the best advantage, and my most essential and durable interest, with gratitude of heart to our most merciful Benefactor.

This is the second attack of illness with which I have been visited since receiving the affecting account of my beloved brother John Pemberton's removal, wherein I have no doubt we had thy near sympathy and condolence. As thou wast not a stranger to his virtues, I need not attempt to describe them, but may justly say, his example, his integrity and dedication of heart to his prospects of religious duty, and the qualifications granted him to perform them, occasion the event to be a general loss, and particularly to Friends and others in this city, and some of us are sensible thereof.

My wife unites with me in tenders of unfeigned love to thyself and thy fellow-labourers in the gospel from America, as thou may have opportunity.

I am thy affectionate friend,

JAMES PEMBERTON.

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*From Samuel Emlen.*

*Warrington, 12th of 4th month, 1797.*

My dear friend, Sarah Harrison,—

Thou continuest to be very much the companion of my mind, though I have not so much proof as I could wish of thy sisterly thoughtfulness about me, who am desirous to be with all candour informed of thy health and prospects of moving; whether thou hast indeed expectations of returning to our land soon after the Yearly Meeting, or whether any other prospects arise, either of further detention in England, or some other European country. I believe thee to have been abundantly favoured of our God,

and hope his continued mercy and support will be thy rejoicing in all future trials, as his ever worthy service is by thee justly preferred to all other claims on thy time and attention. He hath indeed done much for thee, and for me also. At times of late I have had to sympathize with those humbled in soul, who are ready to say with the holy apostle, that "to me who am less than the least of all saints is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ." But alas! the preaching within the pale of our own society seems to be but to little purpose, a very few instances excepted; the times in which we live bearing a sad resemblance to those wherein it was asserted "ye run every man to his own house;" and many "seek their own things, but not the things that are Jesus Christ's." However if we can through holy help, be enabled to deliver our own souls from condemnation, this will be an unspeakable happiness worthy of all care on our part to be established in; let this consideration be encouragement to thy own and dear S. Birkbeck's minds, believing it is good to be patient and hope to the end, as the coming of our Lord draweth nigh.

My bodily powers are indeed greatly reduced; through difficulty and suffering, I got here on second-day to the monthly meeting of ministers and elders, and yesterday attended a large and more general monthly meeting; in both which I was favoured with renewed confirmation that our good Lord and Master hath not rejected me, neither withheld the offers of continued compassion for the recovery and help of many who have not sought him with that solicitude of soul, which an establishment in his loving kindness and protection loudly calls for.

I have sometimes looked towards a journey to London, with desires to be among the brethren and sisters at the ensuing annual solemnity; but riding even in post chaise, is so very distressing to me, that at times I much doubt whether I shall be able to accomplish so long a journey. Every heart knows its own bitterness, but I believe very few are sensible of the pain and sufferings I endure in moving about from place to place.

Give my love to S. Birkbeck and to thy son John. I wish he may be much exercised in watchfulness and care for preservation from evil, amongst the multiplied temptations wherewith I suppose him surrounded in his present movements, in the pursuit of that knowledge for which he left his native country to become more proficient; this ought not to be the primary object of solicitude, but that God in all things may be glorified and the Truth exalted, through an humble obedience to the law and the testimony inwardly revealed; notwithstanding he may thereby become a wonder to many through his own abasement, even as to dust and ashes. They that honour God will be honoured by him; but they that neglect and despise the holy commandment shall be lightly esteemed in the awful day of decision, when there will be a discrimination made between those that have served God and those that have not served him.

I have no letter from America written since this year began. I wish to know thy latest dates from thence, with what tidings thou mayst be free to communicate, especially if any thing be told thee respecting my dear children. I long particularly to hear of my beloved daughter's religious improvement: such an account would make me joyful even to the

offering of thanksgiving and praise unto Him whom I wish ever to serve in the gospel of his Son. My love to T. Scattergood—I want to know how and where he is employed, and whether he has any prospect of going home this summer. Is there any tidings of G. Dillwyn and his wife, of D. Sands and W. Savery? Dost thou know aught where Joshua Gilpin and James Fisher are? Dost thou know when Charity Cook of Carolina, and Hannah Barnard of New York government, are expected? I am now at the house of our kind friends John Bludwick and wife, who unite in kind love to thee and S. Birkbeck.

Direct soon to the care of R. Benson, Liverpool, for thy affectionate friend,

SAMUEL EMLÉN.

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*From Margaret Allen.*

*Hoe-mill, Essex, 8th of 6th mo. 1798.*

Beloved friend, Sarah Harrison,—

I have frequently regretted the little opportunity that has fallen to my lot of enjoying thy company, or that of thy fellow labourers from your land. How gladly would I have divided with them the outward blessings of meat, drink, and lodging; but ah me! this gratification I have been deprived of,—which has sometimes forced from me, in the bitterness of my spirit, a language similar to this, “Wo is me, that I sojourn in Mesech, and dwell in the tents of Kedar.” Although this is my mournful lot that I have to abide in, it has not prevented the flowing of near and dear sympathetic feelings towards thee and them,—even feelings too deep to be uttered by me in words, and only to be felt, as deep calling un-



to deep. May the everlasting arms of Omnipotence surround thee, and bear up thy drooping spirit above both the inward and outward billows that may be permitted to roll round thy tabernacle, for the further trying and strengthening of thy faith and patience. When I have looked at thy debilitated state of health, and the travail and labour that thou hast been enabled to pass through,—it has raised in my mind a tribute of praise to Him, who has been pleased to manifest his strength in thy outward weakness.— Surely it is his own works alone that ever did and ever will praise him. He is pleased in this day to make use of the weak things of this world to confound the wisdom of the seeming wise,—and what for? that no flesh may have to glory. And I do believe he will more and more bring to nought the counsel of the seemingly prudent,—those who are often darkening right counsel with words without the divine knowledge, and meddling with things too high for them, and too deep for their own wisdom to fathom.

Well, my beloved friend, mayst thou in time to come have to look back on the many rough places that thou hast had to pass through, for the opening of that long unfrequented path,—from the family to the people;—a path almost closed up, and briars and thorns in some spots hedging it up more closely; and with David have to acknowledge, “by thee have I run through a troop, by thy might have I leaped over a wall.” This, my dear friend, I doubt not will be thy joyful experience, and the crown of thy rejoicing, at a time when all outward things will stand in no stead. Then, Oh! then, mayst thou look back on all the trials of thy pilgrimage, and bid a

final farewell to all thy conflicts, and have forever to join the spirits of those that have come through many tribulations, and had their garments washed and made white in the blood of the Lamb. This is the sure reward of those that have not counted their lives dear to them in comparison of the love of God in Christ Jesus,—of which happy number is my beloved friend; and that she may be preserved so through time, is the present breathing of her that can truly subscribe herself thy affectionate friend,

MARGARET ALLEN.

P. S. I should, if my life is lengthened, be truly glad to have a few lines from thee; I don't care how they are written, if I can but read them. This is written with a trembling hand, and an aching head. My health is in a poor, and I apprehend, declining state,—but I am favoured to feel at times a sweet calm, and something like a hope that all the conflicts of my day will work together for good; and that when the All-wise may see meet to say, It is enough, my poor, tried, exercised spirit will be at rest. This little gleam of hope is at times graciously lent, and is to me more than I at one time ever expected. Once more farewell, dearly beloved friend. M. A.

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*From George Dillwyn.*

*London, 9th mo. 28th, 1798.*

My dear friend,—

I have now before me thy letter begun 8th mo. 28th, at Minden, and ended the 3rd instant at Pyrmont. It came to hand the 27th, and brought my mind into a deep degree of sympathy with thee and thy companions—deeper perhaps than I could have felt, if I had not been exercised in the same track of

mortifying conflicts. I endeavoured, thou mayst remember, to prepare you for it before we parted; though I well knew nothing but experience could fully possess you of my meaning; nor can I even now expect, that any thing I can offer will be answerable to your exigencies, and take off the nausea of that bitter cup which Divine wisdom has seen meet to allot you. There is no help, under such almost inexplicable difficulty, but in Him who knows and feels our infirmities of every kind, and is both able and willing to succour and relieve, as we bespeak his merciful attention to us, by labouring after a total surrender of ourselves and our all to his disposal.— This, thou mayst say, is easy, when his sustaining arm is sensibly felt to be underneath. “Loweth the ox over his fodder? or doth the wild ass bray when he hath meat?” but, “Can that which is unsavoury be eaten without salt; or is there any taste in the white of an egg?”

Ah, my dear Sarah, I can feel for thee, and thou seest I can talk of these things like a man of understanding; but, when I was exposed to them, I thought myself less than the least of all in the practice of the great duty of resignation. Yet I am convinced it is an attainment worth aspiring and pressing after, although the more we do so, the further we may seem to ourselves to be from it. For the believing because we see, is not the only degree of faith which commends us to Divine favour; but “blessed (said Christ) are they that have not seen, and yet have believed.” Let us then endeavour to possess our souls in patient submission to the will of God; and where we can’t unravel, learn to trust; and also when favoured with a discovery of his good pleasure, above all to be care-

ful that on no consideration whatever we presume to indulge a wish that he may alter his mind in favour of our natural choice and inclination: believing that if we are prepared to hear the salutation of his voice, it will be sweet as ever, and that there will be "a performance of those things which have been told us of the Lord," in his time.

It will, I doubt not, afford thee and thy dear companions a degree of comfort to be informed, that at our late Quarterly meeting (the 25th instant) the spirit of supplication was poured forth on the assembly in your behalf; and that the persuasion of its availing acceptance with him who inspired it, remains with lively impression on my mind while I am writing!

I note what thou hast mentioned of your interruption at Minden; and am not at all surprised at it.—Our similar one at Hanover, convinced me that the progress of such a peculiar testimony as ours is, cannot reasonably be hoped for in any other way; and that all things of that kind would be rendered subservient to the great end in view, and the furtherance of the gospel in this new field of labour. Without fiery baptisms, we should not be equal to such engagements, but our spirits would be within the reach of opposers, and they more than a match for us on their own ground: for there, what are sheep to wolves, and doves to serpents?—Mary Stacey has been out of town (in Hampshire, Berkshire, &c.) some time, so that the other particulars of your fare at Minden, I am not yet acquainted with; and when the opportunity will be afforded me I know not, as I propose going to-morrow into Kent, on the Yearly Meeting appointment. Mary, in writing to dear George, will probably have informed you of the sor-

rowful intelligence from our dear Philadelphia, that the yellow fever has been again permitted to visit its inhabitants, who, as before, were going into the country-places around. On the 10th of the 8th mo. the board of health there reported that from the 1st, eighty-two persons had died, and twelve were sent to the hospital. It appeared nearly where it did the first time, in Water street above Arch street, and was chiefly confined to that neighbourhood. We anxiously wait for further particulars. How many mementos do we meet with, of the uncertainty of all sublunary possessions and enjoyments! Happy they who are above all things concerned to fulfil the duty of their day, and meet the awful messenger at the stations assigned them!

My S. D. as well as myself, has often looked after you with tender solicitude, and now desires to join me in this expression of it. We are pleased with the remembrance of our Pymont friends, and wish their prosperity in the ever-blessed Truth, as the only foundation on which we can safely trust for peace here, and happiness hereafter. Please to communicate our love to all of them who retain their integrity, as opportunity and liberty occur. Indeed, though I am addressing thee as if thou wert at Pymont, it seems not very reasonable to suppose the company is still detained there. I however propose forwarding my letter to Hamburg, and leave the further direction to William Wood and company, whom you will no doubt furnish with an account of your movements.

Sarah Talbot and Phebe Speakman are, I believe, in the western counties—Hannah Barnard and Elizabeth Coggeshall have been at the Scilly Islands, and

I suppose are now in Cornwall—Thomas Scattergood continues hereaway—mostly at Tottenham. I may add, if it will give thee any satisfaction, that G. and S. D. are not likely to take their leave of this country before thou returns to London: so that, there is a possibility, if thou dont stay away too long, that they may be thy shipmates. But whether so or not, they are willing to be thy sympathizing companions, in the exercise of patient hope and humble dependance, that, when these earthly voyages and journeys terminate, we may be favoured, through boundless and unmerited mercy, to meet on that happy shore which cannot be disturbed by any of the troubles which beset us in this world of vicissitude! In much affection to you all, (in which my S. D. joins) I remain, thy friend and brother,

GEO. DILLWYN.

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*From Rebecca Jones.*

*Edgley Farm, 10th mo. 23rd, 1798.*

My endeared sister, Sarah Harrison,—

Thy beloved husband having imparted to me the contents of thy letter, giving the unlooked for intelligence of thy prospect of a visit to France and Germany, my mind is so dipt into sisterly sympathy with thee under the trial, and with dear Thomas under the disappointment, that I have taken up my pen once more to salute thee, and to manifest my near unity being continued under thy varied exercises, and in this in an especial manner. Mayst thou hold out steadfastly unto the end of thy service, in faith and patience, that so thou mayst indeed reap a “full reward” for the “whole day’s work” which thou art called to perform, that so thy return may be in the

Lord's time, with unshaken peace,—is my fervent prayer for thee. I could enter deeply into thy feelings, with respect to a separation (of body only) from thy companion, that dear sweet-spirited disciple Sarah Birkbeck, who having, like the younger prophet formerly, poured water on the hands of a mother in Israel, will undoubtedly share with thee in *spirit* in the reward of entire faithfulness. Dear Charity Cook and Mary Swett being yoked with thee, reminds me of what Solomon says, “a threefold cord is not easily broken”—and the assistance of one or more of those brethren whom thou hast mentioned, must be a strength and comfort to thee and them; please give my love to them all. May the good hand which has conducted others before you, be with and carry you safely and sweetly through all the labour and trials that may attend you, and bring you back with sheaves of peace, saith my soul.

I expect thy husband and children will furnish thee with an account of the renewed dispensation of sickness and mortality to our poor city, to New York, Wilmington, &c. so that my feelings may be spared from a recital of the varied conflicts and exercises which we have had to sustain. But Oh! my dear friend, what a large vacancy is made in our militant church by so many being translated therefrom, and gloriously added to the church triumphant in Heaven! The subject is too much for me to enlarge upon; I shall therefore proceed to mention, that all the families of our dear American friends now in Europe, so far as I know, have been preserved alive during the late pestilence, and at present are all in reasonable health; except that dear Sarah Scattergood *has* buried her eldest daughter, a fine girl about four-

teen years of age; which, with other interesting intelligence, is forwarded to her dear husband. He appears to be deeply tried, and in bonds in the great metropolis; may his good Master be pleased to loosen his cords, and once more set him at liberty, is my desire for him.

Having heard of the safe arrival of dear William Savery at New York, we are in hourly expectation of once more taking him by the hand;—and so I trust in the Lord's time, we shall thee and our other absent friends, to all of whom is my dear love. I saw thy husband last first-day at Germantown. He appeared well and easy in mind—and with thy children has been there some time:—thou wilt understand that I also am out of our poor, infected city, and at the hospitable mansion of my old kind friend, Katherine Howell. I left my own habitation early in the 8th month, just as the fever began to make its appearance, and went to the Quarterly meetings of Rahway and Burlington,—which being over, I did not see my way clear to return to the city;—so between these places spent the time till about two weeks ago, when I came here; and now, as we learn the disease is abating, am waiting until it may be safe to return. Thy kinsfolk, dear L. and J. Snowdon, have stayed in the city, and been mercifully spared to the comfort of the little remnant that were in it. Our large meeting-houses have been kept open, and sometimes the number that met in them has not exceeded twenty to forty! by which thou mayst judge a little of the state of the whole. Our dear friend Mary Pryor, who has been brought to us by a miracle, I understand has in prospect to return to her own land after our adjourned *Yearly Meeting*, which is to be held in the next 12th



month. She has had acceptable service in this land, and so has our dear friend Jarvis Johnson, who has been absent from us travelling to the southward about a year—they both enjoy good health.

May the Shepherd of Israel who put thee forth, be with thee in every trial,—make thy way prosperous in his work,—reward thy dedication with soul enriching peace, and, if consistent with his blessed will, bring thee back in safety to thy beloved relations and friends, is the fervent desire of thy exercised and tribulated sister,

REBECCA JONES.

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*From Deborah Darby.*

*Colebrookdale, 1st mo. 28th, 1799.*

Beloved friend, Sarah Harrison,—

Although I feel myself poor, and stripped, and not likely to convey any thing worthy thy acceptance, yet I wish to manifest the sympathy and near fellowship I have with thee,—remembering that as the prophet was fed by ravens,—so sometimes the expression of regard may tend to the encouragement even of those that were in Christ before me.

I can truly say when the tidings reached my dear Rebecca Young and myself, of thy way being closed, as to a return to thy native land, and thy feet turned into Germany, we felt deeply with thee in those baptisms thou wast necessarily introduced into; yet secretly rejoiced that thou wast made willing to go again into the arduous field of labour, not doubting this act of dedication contributing to thy experiencing on thy own behalf, that “the wise shall shine as the brightness of the firmament, and those that turn many to righteousness as the stars forever and

ever;" and that through thy labours, the solitary in families would be made to rejoice, and thus there would be ability to withstand in the evil day, and having done *all*, to *stand*.

And now, my beloved friend, if thou apprehends thy labour nearly finished in this land, and can feel liberty to rest a little under our roof, it would be a great satisfaction to my dear sister M. Rathbone, as well as to myself; and if thou can see thy way thus to gratify us, and will give us information of the time of thy coming, we will meet thee either at Birmingham or Worcester, whichever thou may choose to appoint.

My dear companion and myself have been returned from an exercising journey in the northern counties, about two weeks. She is now at Shrewsbury, or would unite in the expressions of much regard for thee. I expect her with me in a few days; for we think it a favour to have her with us, when a little rest is granted. We have had many late letters from our beloved friends in America—the last from Catharine Hartshorne, giving a pleasant account of health being restored in thy native city, and all things going on much as before the sickness. She desired to be affectionately remembered to thee and her other friends, now ambassadors to this favoured land. She says M. Pryor and E. Foulke were then visiting Chester county, and well—as were your different connexions. I unite in near remembrance of Thomas Scattergood, Charity Cook, Mary Swett, Sarah Talbot, or any of thy dear country folks that may fall in thy way; all of whom we wish to consider this house as one of their homes while in this country.

Farewell, my dear friend. May the Lord often re-

fresh thy spirit, and enable thee to set up thy  
zer to his praise, who has made thee a ble  
many. Accept the united affectionate love &  
connexions here, and believe me to remain  
cere friend,

DEBORAH

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*From Mary Naftel.*

*Guernsey, 22nd of 5th*

My beloved friend,—

An opportunity presenting for con-  
few lines, and not knowing but it may be  
ere thou leaves England, I was willing to em-  
if only to send the remembrance of my d-  
which has been often raised, and still live  
heart for and towards thee, with desires for  
guidance through the intricate, winding, &  
path that I believe thou hast to tread in  
many, and I suppose somewhat contrary to  
views and expectations. But what of that?  
matter how difficult the path may have been  
now seem to be, if patience and perseverance  
afforded to keep therein the appointed se-  
think, for my part, I generally feel most un-  
those that are led a little out of the common  
merely (I hope) from a liking of any thing  
kind, but because I think the state of the ch-  
quires it: and as we, as a society, come m-  
more out of formality and a dependance one  
other, it will I expect become more the case,  
exercises will be more apart, and perhaps  
respects different one from another. As for  
the comparison to an owl in the desert, or a

upon the house-top, is most fitly mine: but I desire contentment, and am sometimes favoured with it to my own admiration, and to feel something of a calm or quietness of mind, which, at times, I am ready to fear I may too much rest in, like a cessation from exercise on account of others; except now and then occasional or apparently accidental opportunities occur. But to labour after a resigned mind seems all that is necessary, either to be or not to be employed in the Lord's work. I write in freedom to thee, my dear friend, having very few to commune with;—no father or mother, in the spiritual import of the word; and I am ready to apprehend I may never see thee more. The visit of thy beloved countrywoman, Sarah Talbot, with her companions, was truly acceptable to us; and you both remain to be near and dear, even as epistles written on my heart, so that at seasons I think neither time nor distance will ever erase the impression. I continue to feel a solicitude on account of my beloved friends thus engaged in the work, who have gone as with their lives in their hands, and have been and are as pilgrims and strangers in the earth; not counting their lives dear unto themselves, that so like the good apostle they may finish their course with joy. I have no doubt, as there is a faithful continuance herein, that this will be your happy experience at last, whatever may yet be your allotted probations. I desire to be remembered by you in your solemn awful approaches before the invisible I AM, in secret as well as public. I partake, I think, in part with you now assembled at Yearly Meeting, trusting that Divine help is and will be near to favour you together with those streams of refreshment that come from his presence, in which

there truly is life, and a remnant who are sensible of it cannot but praise him therefor. These he will preserve, as they keep near unto him in lowliness of mind and in singleness of heart, both in heights and in depths; yea, though they may walk as in the valley and shadow of death, they shall see no evil. Ah! my beloveds, my heart is enlarged towards you in tender love. Look not out; fear not man; nor depend at all upon man whose breath is but in his nostrils, for wherein is he to be accounted of? For so it is, when we look too much that way, it may be permitted that we may be the more tried in order to wean us from all outward dependance.

With endeared love, in which my husband joins, I conclude, and am thy truly affectionate friend,

MARY NAFTEL.

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*From Martha Routh.*

*Manchester, 8th mo. 11th, 1806.*

My dear friend,—Be assured whether I speak or keep silence, thou art often near in remembrance in the fellowship of suffering, when “deep calls unto deep,” and all the billows pass over us; yet under any of these dispensations, let our prayers still be to the God of our lives, that he may sanctify every affliction, and make us pure by these fiery trials, whether they arise from within or without, or whether the wounds we receive may be from the hand of an enemy, or in the house of our friends. He that is mighty can do great things and work deliverance in his own time, when our finite conceptions may see healing virtue as at a great distance. But how encouraging it is to believe that in all our afflictions he is

afflicted, and the angel of his presence encampeth round about us! Was it not for his invisible hand, which, however hiddenly, is stretched out still, where, my beloved sister in tribulation, should thou and I have been ere this day? Should we have been in the land of the living? Let us then thank our God and take courage; for though two seas should yet meet and the vessel thereby become a wreck, or the poor tabernacle fall in the combat, yet the life that is hid with Christ in God cannot be lost, but will live to praise and celebrate his name who is worthy now and forever.

The account my dear E. F. gives of thy state, with that of our dear and worthy friends James and Phebe Pemberton, and our honorable brother Samuel Smith, likewise that our dear elder brother David Bacon was in poor health,—so wrought upon my feelings that I verily thought, if I had wings like a dove, the strength of best love and fellowship would urge my flight to speak comfortably to you. But is not, my endeared friends, your God, my God; and your Father, my Father, who is every where present, and I feel a humble trust hath you in his safe keeping, and will be your all in all in the needful time. I am sorry that one pang should be occasioned to any of them by not hearing from me, and feel much concerned that captain Hathaway was not arrived, by whom I addressed dear Samuel Smith, Phebe Pemberton, and E. Foulke, pretty fully, and Phebe again from London soon after the Yearly Meeting, and her husband about two weeks since, from Liverpool. And indeed I think my right hand must forget its use, or my tongue cease to speak, if I forget my dear friends on your side the water; whom to have lived or died

with, would have been my own choice, rather than to have again crossed the mighty deeps. Yet there are a few little ones in my native land, and also in this meeting, who are as bone of my bone in the spiritual kindred; for their sakes I am willing to be a sojourner the appointed season of unerring wisdom, or I sometimes think, it might be better for me to die than to live, lest I should not hold out to the end in well doing. After our Yearly Meeting I was about three weeks in Essex, where affectionate inquiry was made after thee. It is likely thou wilt have heard that dear Mary Pryor is gone on a religious visit to some parts of Ireland, manifesting dedication in advanced age worthy of consideration. I think I never heard her more close or lively in testimony than in our last Yearly Meeting.

I hope to forward this to Liverpool to-morrow, and should it get safe to hand request thee to present me in near and dear affection to the friends mentioned herein,—also to dear Ann Mifflin, whose letter I have also received; to thy aged brother, if living, and his children, whom I love in the truth; likewise thy husband, with any others in thy freedom; as I have not room to mention many more, must not forget dear Rebecca Jones, T. Scattergood, and others of our fellow labourers.

MARTHA ROUTH.

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*From the same.*

*Manchester, 7th mo. 2nd, 1810.*

My dear friend,—I have long desired I might not outlive the season when I might be capable of feeling a sympathizing mind; and I now believe that prayer will be granted to me whilst I have a being here.

Under this impression, my spirit hath often visited thee, since our lately deceased friend, Mary Gilbert, informed me of the renewed trial which thou and thy husband were brought under through loss of outward property; and though I do not esteem this the greatest trial to a redeemed mind, no, my beloved friend, we have known much deeper wounds than any thing arising from this quarter;—yet in advanced age, this also must be nearly felt. But what a favour, under all that is permitted to befall us, that we know him in whom we have believed, and that we can spread our cause on his sacred altar, and leave it with him both to judge and to plead.

It is grateful to hear by a letter from our endeared sister in tribulation, Phebe Pemberton, that thy husband and thyself can remain in your habitation, and with some additional labour pass on comfortably. The last letter I received from our nearly united, and justly beloved fellow-labourer, Deborah Darby, says, “the receipt of thine, wrote last month, was cordial to my feelings as the salutation of an endeared sister, as also the intelligence respecting our dear friends in America; except the account of the increased afflictions of dear Sarah Harrison, which will doubtless affect the minds of many of her friends with near sympathy: but she has long known the name of the Lord to be a strong tower, to which she has fled and found safety; and there is no doubt that this place of refuge will be renewedly opened to her consolation.” We were companions together about three weeks at the close of a western journey, in the 10th month of 1808. Mary Jefferies had been with her, and Ann Grace of Bristol with me, and our way lying together homewards, we mutually embraced each other in the fel-



lowship of the gospel, which bound us in the cer of that union, which I trust will never be dissol though my feelings were then deeply penetrated an apprehension that she would not be long in field of labour; her bodily strength being so red that she could not well rise from her bed with little assistance, nor did she seem much refreshed the sleep she got. But she is now gone from all t beyond temptation, and above applause; and her no doubt centred where the morning stars sing gether, and the sons of God shout for joy.

Perhaps thou wilt have heard that Edmund D was suddenly removed, a few weeks after his mother. He was going with his wife to attend marriage of one of her brothers, near Bristol,— taken ill on the road with pain in his bowels, died at his uncle Robert Fowler's, at Melks where his remains were interred. William J and his wife attended the burial, who with o concerned in gospel mission, expressed a belief he was taken in mercy, and entered into rest. I instruction to us who survive, is no doubt inte by the all-wise Disposer of events, when the y and the rich in this world are so suddenly c from works to rewards.

Dear Mary Alexander died at Worcester o small-pox, in a resigned sweet state of mind, ac ing to the testimony read at our Yearly Meetir . Great indeed is the stripping we have had for years past of this part of the family: and now John Hall, with several others, are numbered t silent grave within the last three months. John was taken with a violent bleeding at his nose day I was at their meeting at Broughton, so th

could not attend; but in the evening appeared very serene, and sweetly revived that passage of scripture, "as iron sharpeneth iron, so doth a man the countenance of his friend;" and said he thought he had never felt the truth of it more forcibly. He has left ten children, several married, and the rest appeared hopeful.

Please to present me in near affection to thy husband, nephew and nieces, with any other friends in thy freedom, and accept for thyself a large portion; in all which my husband unites with thy sincerely affectionate friend,

MARTHA ROUTH.

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*From Thomas Scattergood.*

*New York, 6th mo. 11th, 1811.*

Dear Sarah Harrison,—Having received the enclosed in a valuable letter from Elizabeth Ussher of Ireland, I thought it afforded an opportunity to write a few lines and enclose it to thee. I felt the more induced to make the attempt, from the remembrance of my two last visits to thee, O thou exercised, dear friend, whose path through life has not been strewed with roses, but oftentimes and again as with prickly thorns. Well, I may say again to thee, what matter, if so be those slight afflictions work for thee a more exceeding and eternal weight of glory, by patiently continuing the warfare in righteousness;—for surely the blessed Shepherd and Bishop of our souls knows how much is right for us to bear in order to fill up the measure. Oh! then, that thy tribulations may work in thee patience; and patience, yet greater experience of the love and mercy of thy heavenly Father, to be

shed abroad in thy heart in due time:—fear not, nor doubt that this is possible with Him with whom all things are possible; who can bring light out of darkness, strength out of weakness, and cause thee yet livingly to acknowledge that thou couldst not have done without thy afflictions.

Tell thy dear Thomas from me (when thou thinks it right) as one that has loved and sympathized with him for years in his afflictions, (for he has been afflicted) not to give up the conflict or warfare. Oh! that he could and would stand still for a little moment, and wait for the salvation of his God,—his merciful and compassionate God, who is able to help him through all, even unto the end of time, and grant him an inheritance amongst those who have passed through great tribulations. Tell him in all straits to sink down and wait upon his God for help, and look not, neither depend on any thing short of his almighty Arm for strength and preservation. Thus will he surmount those mountains of difficulty that have appeared in the way; yea, in due time, he will know the “mountains and the hills also to break forth into singing, and all the trees of the field to clap their hands. Instead of the thorn will come up the fir tree, and instead of the brier will come up the myrtle tree; and it shall be unto the Lord for a name, for an everlasting sign that shall not be cut off.” Thus desires, thus prays for you, my poor, dear, tribulated friends (hoping you may yet behold with your eyes days of greater calm, peace and comfort) your affectionate friend,

THOMAS SCATTERGOOD.

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## **FRIENDS' MISCELLANY.**

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No. 5.]

FIFTH MONTH, 1838.

[VOL. XI.]

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### **MEMOIRS** **OF THE LIFE OF JAMES COCKBURN,** *Late of Philadelphia, deceased.*

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#### **INTRODUCTION.**

Radnor, the 8th of the 6th month, 1802. There appears to me to be a propriety in recording passing circumstances and present exercises, in the hope of future utility. What we have once gone through we are better qualified to encounter again, by having it in our power to recollect wherein we formerly failed, and to see what might have been to our advantage. From these considerations, I have often thought of committing to writing some of the many exercises, meditations and reflections which occur to my mind in particular situations and circumstances; not so much that I might possess a transcript of my life, as that it might be like a monitor to show me wherein I have erred, and thought or acted wrong; and an incentive to press after those improvements of mind and of practice, that are worthy of resolutions formed under the auspices of disinterested virtue and undissembled piety.

**JAMES COCKBURN.**

*Account of my early life, &c.*

In recurring to the known origin of my family, there is nothing presenting claims of particular distinction; but much in the practice and example of my immediate predecessors to inspire renewed respect and filial gratitude. The most ancient of my known ancestors was an officer in Cromwell's army, who appears to have come from England and settled in Scotland, after the return of the Parliamentary forces from over running that country. He married a brother officer's daughter, a native of the Highlands, of the name of Melville. Among their descendants of the third or fourth generation, was William Cockburn, my father. He was born in the year 1735, in the parish of Wymes, in Fifeshire, about twenty miles north-east from Edinburgh. Having formed a predilection for a sea-faring life, he served his apprenticeship to that profession; and when of age, married Mary, daughter of Alexander Grigg, a respectable freeholder in the parish of Kennoway.—Soon after his marriage, he was impressed and conveyed on board a king's ship, during what is called in history "the Seven years' War;" where he remained three years, without ever being permitted to touch land. Upon being discharged at the close of the war, he settled with his wife and one daughter in the village of Kennoway, where he purchased some real estate; and, turning his attention to agriculture, rented some lands in the vicinity. His wife Mary, having had six children, died; and after a suitable time, he entered again into the married state with Jenat Heard, my mother. She was the daughter of George Heard, an old residenter and freeholder in the same village.

My parents were married in 1772; and I, being their second son, was born in the 9th month, 1776, in the aforesaid village of Kennoway; where I received the common education of reading, writing, and arithmetic, as then taught in the parish school. The manner of my education was calculated to make a deep and fixed impression on my mind. My parents were passing the middle stage of life; and, being in limited circumstances, were industrious and sober, requiring the aid of their children in the application of their agricultural labours. Being members of that religious denomination who had seceded from the church of Scotland, under the name of Burghers, they were strict in their morals, regular in their deportment, and exemplary in the observance of public and family worship, according to the Westminster confession of faith.

Morning and evening the family and children were regularly collected; a short prayer was uttered, extempore; then eight lines of the psalms of David in metre were sung, going regularly through; a chapter of scripture was next read in the same regular manner, every one having a bible in hand in order to follow the reading; concluding with extempore prayer, according to the feelings of the heart. This exercise was of great advantage to the youth, in keeping alive on their minds what they had learned, and making them acquainted with the scriptures, besides impressing them with a solemn gravity. Also before and after meat, a short prayer was offered up to the Giver of all good. On first-days, after attending public worship twice, and sometimes three times, the family had to read in a class, and then be catechised; first from the Shorter Catechism, and such questions as natural-

ly arose from them: to which much weighty counsel was often added, to the tendering of the heart, and evidently reaching the Divine witness in us.

This religious observance may seem formal; but it certainly tended to induce habits of attention and discipline in the minds of the children, and familiarized their memory with scripture history and testimony. The influence of family devotion operating insensibly on the minds of the children, did also inspire great respect and affection for their parents.

I mention these things, not to recommend a dry, barren form, but because I believe they were the means of my instruction and improvement; and because I believe sincere obedience to what we are fully convinced to be duty, is the most acceptable sacrifice before the Searcher of hearts. I have often been thankful that I was under the care of sober parents, who laboured for the instruction and welfare of their children, I believe with a single eye to their good, and in accordance with what they thought right: though I now see that the brightness of the gospel day was not then fully revealed in them.

Thus situated as it were in a garden inclosed, my infantile days were spent in a good degree of innocence, compared with many others. There was a native tenderness in my heart, by which I was preserved from the company of rude children. My nature shrunk from the exercise of cruelty towards animals of every kind; and when I could not prevail on my companions to desist from it, I had to flee from the scene of distress. Rough or profane words so shocked the gravity and sensibility of my mind that I was preserved from swearing or obscene language.

My father possessed considerable information,

with clearness of understanding and firmness of judgment; to which was added great natural and acquired moral fortitude. My mother was constitutionally amiable. Her meek, retiring disposition was well adapted for the fulfilment of domestic duties and the enjoyment of domestic happiness. If her understanding was not extensively enlightened, her piety was practical, unobtrusive and sincere. She had six children; making twelve to my father by both wives.

The conversational maxims and habitual example of such parents, naturally tended to impress the minds of their children with a feeling of conscious moral strictness and integrity, while it produced habits of great reverence for religious dogmas and observances, liable however to slide into superstitious fastidiousness.

When about seven or eight years old, I was put to tend the cattle in the fields; and used to take religious books with me to read, and was often much affected in reading the accounts of the sufferings of Christ, and the final rewards of the righteous and the wicked. These often made me weep, sometimes with fear, and at others with joy; which worked together for my good, by preserving me from the evils that are in the world, and keeping me in the path of religious awe and care, whereby I increased in the knowledge of good.

In the winters, I was put to school under the care of an attentive master, who taught me writing and the first principles of arithmetic; in which I never made much proficiency; for the inclination and powers of my mind seemed to flow in another channel. Reflection and internal exercise of the mental faculties were more congenial to my disposition; and I



suppose were heightened by my being so early so much confined to a solitary situation in the fi  
My mind became fond of romantic ideas, which awakened the powers of imagination. I would pose such and such things would take place, and raise a visionary fabric of illusive consequences. this indulgence of fancy retarded my progress in Divine life, and kept me under the dominion of ish propensities.

This arrangement, in connexion with the do tic circumstances to which I have already all probably formed the basis of my individual char which has cost me so much solicitude to meli under the progress of long experience.

Alas! how deceitful is the human heart rene by the transforming influences of darkness. Th remote from the world and the gross evils tha in it, my heart slid into the paths of deception supposing that I could sin in thought, I gave a reception to every illusive imagination that v amuse the time. This doubtless tended to wea from purity of feeling, and to strengthen the na propensities which live in the regions of darkn

This has been one of the most powerful enem my mind, and had well nigh carried me awa bondage to Babylon. But Divine Goodness i posed in the ministrations of his providence, an called me in measure from the path of destructio return to that from which I had so widely dev

How profitable would it be for children and y people to watch the emotions of their hearts shut their thoughts against the indulgence of *imagination*s, even though they may be suppos *be innocent*. By parleying with idle, roman

visionary wanderings of the mind, in early life, many have been so wounded as to go halting all the rest of their days.

The local position of my pastoral service, was eminently calculated to awaken those emotions and romantic feelings which are supposed to be the evidences of a poetic temperament. It is probable that my rural solitude, in connexion with the extensive and varied scenery around me, gave an impulse to the powers of imagination which almost through life has maintained an influence over my mind. Hence, my little inclination for what is termed the sociabilities of life; hence, the retiredness and seclusion of my habits; and hence, my deficiency in conversational intercourse, especially in mixed company. Although my poetic temperament never produced much in writing, it proved the means of exciting and cherishing a high tone of mental sensibility which "grew with my growth and strengthened with my strength," absorbing as aliment whatever awakened pity, or induced tenderness.

In my sixteenth year, I was put apprentice to Alexander Law, of Kennoway, in the linen manufactory. He was a member of our meeting, and maintained the same observances and example as my parents; and with him I served my time of three years to mutual satisfaction: after which I worked journey-work for some time.

As the powers of my mind advanced towards maturity, the enemy increased in strength, and led me deeper and deeper into Mystery Babylon: but as yet I dared not wander from the inclosure in which I was tutored.

*A disposition to read was natural to me, but my*

reading had been hitherto confined to the scriptures and a few sermons. Books of what is called polite literature never fell within my observation. Gesner's *Death of Abel*, and Hervey's *Meditations*, were the first productions that gave a direction to the exercise of those powers with which nature had endued my mind. In reading these works, I felt the movings of lively sensibility, and the glowings of a kindred affection, which animated me to become conversant in similar composition, although unacquainted with any of its rules, and hardly capable of writing intelligibly. The working of imagination which so early manifested itself in my mind, was now become subservient to the enthusiasm of poetic imagery, which seemed to have gained complete ascendancy over the feelings of my heart.

In my twentieth year, I returned to my parents, who aided and took an interest in the business, and furnished a shop for six looms on their premises. This was a respectable beginning for a young man in that country; but my feelings soon became at variance with my situation in business. The expanding faculties of my mind, constantly pressed upon my attention the adoption and exercise of such means as were calculated to familiarize my mind with letters, and aid my progress in literary acquirements. With the view of obtaining a more perfect knowledge of grammar, I read in an evening school the latin rudiments; but never made much progress in acquiring that language. I was already on the stage of active life, and had not patience to wait for the attainment of knowledge by passing through the rudimental forms. Instead of persevering through the elements of science, I became absorbed in the sensibility of

solitary musings, and felt a devotion as ardent as as sincere, in the lone solitude of my native es. I deemed it the inspirations of nature acting ie powers of rising genius, or rather, the efful-e beaming from the fountain of truth, encircling expanding the general powers of my mind. To source I owe whatever of intelligence, rectitude virtue, has marked my progress through life.— in every situation has been my chief enjoy-t;—my happiness in prosperity; my solace in rsity, and I hope may be my crown in the end. bout this time the British government proclaim-ar against revolutionary France, producing con-able excitement in the public mind. I subscrib-or the Edinburgh newspapers, and was soon ched on the sea of politics, although snugly lo-l by my parental hearth.—My attention was ad from the softening effusions of a pastoral life, moral and political investigations, as connected the essential rights of individuals, communities nations. In a short time I became a confirmed blican, and of course an admirer of American ic institutions. These investigations, stimulated olitical impulse, greatly shook my educational ture of theology, and eventually laid it in ruins. lear the rubbish has been a task through life, aps not yet fully accomplished. Such is the er of early impressions, that it is difficult wholly adicate them.

eing on a visit to Glasgow in the year 1796, I an opportunity of attending a religious meeting inted by a mission of Quakers from America. ir appearance and demeanour entirely coincided my own ideas of innocence, simplicity and

piety—a favourable predilection for the society formed in my mind, which induced further into their principles and practices. For this I obtained from one of the Edinburgh Friends a copy of Barclay's Apology; which claiming my deliberate attention, fully satisfied my understanding respecting those principles which govern the conduct of the consistent members of the society. I was remote from the locations of the society of Friends. I had little opportunity of cultivating an acquaintance with its members. I never, however, lost sight of their fundamental principle; or rather, it had been present in my mind from my infancy, and through all my solitary musings, during the period of my youth. It was this that tendered my conduct that restrained me from levity and pernicious conversation, and disposed me to meditation, reflection, and pious feelings; producing also humane, benevolent, and kind actions.

But at this period my ardour for political reform absorbed every other mental pursuit, excelling the emotions of that tender passion stimulated by the attractions of the cause. My provincial location prevented me from taking an active part with those denominated "the friends of the people;"—but my impressions and principles on political affairs became set fixed, and, at least negatively, influenced my conduct. I declined the usual obeisance to the squire and gentry, so called, and other dignitaries, whether in the church or state. I stood aloof from all military associations, at that time prevailing in every part of the country under the appellation of volunteers;—of course I came marked as one unfavourable to the established order of things. My retired habits and inclinations

life, however, probably screened me from direct trouble from those who were opposed to me.

A few years passed away in this manner, with various success in business. Sometimes there was an extra demand for linen, followed by great stagnation and loss to all concerned in its manufacture. The perplexities of business, and the anxieties connected with the unwise indulgence of tender affection, contributed greatly to imbitter my youthful days, and laid the foundation of a morbid feeling which has required all my reason and fortitude to regulate in after life. Among my female acquaintances, my affections settled on Isabella Primrose; who had partly received her education among the Friends in Edinburgh, and was come to reside with her mother in our district of country. After an acquaintance of three years, I married her in the spring of the year 1800, before a presbyterian minister, according to the form of his church. My wife was young and beautiful, and sedate as beautiful. She had caught the living manners of the female Quakers as they rose. Her amiable disposition and engaging manners strengthened my predilection for the society of Friends; of the correctness of whose principles my judgment had already been convinced.

Although my parents had settled me on their own premises, in a dwelling near the shop, I did not feel satisfied nor content. The disturbed state of the country, the fluctuations of trade and business, and the apparent progress of a revolution in the government;—all tended to unsettle my mind, and dispose me to look towards North America as a place of desirable retreat, where I might enjoy my political and religious principles, and obtain the means of an inde-

pendent living, by cultivating a few acres of land. With this view, my parents finally agreed to my departure for America in the spring of 1801, concluding, if the country and climate answered their expectation, they would sell their property and remove after me, in company with my wife whom I left with them. My immediate departure was considerably promoted by a brother-in-law having already engaged a passage from Greenock to Philadelphia, for himself and family, to which I might readily be attached. This crisis was productive of a severe struggle in my mind, as well as great mental suffering; as may appear by the following lines written extempore, and addressed to my particular associates and friends.

*Greenock, March 10th, 1801.*

From foaming ocean's wild tumultuous coast,  
Where commerce pours her rich luxuriant stores  
From western worlds, and from the tropic isles,  
My plaintive muse, and pensive aching heart  
Invokes the tribute of a parting sigh;  
Before I leave my native shores to sail  
Beyond the rough Atlantic's surging waves.

Ah! could imagination fondly dream  
Revisiting these scenes of early youth,  
My native groves, and blooming flow'ry shades,  
Where peace and love have sported with my heart,  
No falling tear should blind my weeping eyes,  
Nor bear my pain to their remembrance.

Alas! not only conflicts of the elements,  
But, sadder still! the wars of hostile men  
Beset me round, ingulphing all my hopes;  
And bid me take of Caledonia's isle  
A first, a last, a long and sad farewell.

The mantling vessel bends her flowing sails,  
And soon will waft me from my natal soil,  
Which always to my feelings will be dear.  
But Oh! my country! 'tis for thee I mourn;  
Yet mourn in vain thy fate impending!  
Nor can I save thee, or thy troubles share.  
Stern fortune from thy bosom throws me hence  
To wander in probationary exile.

Perhaps when liberty resounds her tramp,  
And to the centre shakes despotic thrones,  
A slumbering world from tyranny will be freed.  
Hail liberty! benignant goddess, hail!  
Display thy banners, and receive thy sons,  
Dispensing blessings round a wretched world.  
Awake, O reason, and instruct mankind,  
Illum'd with Truth, disperse the settled gloom,  
And chase rude ignorance from the minds of men.  
Impartial Justice come, and wide display  
The equal rights to human nature given,  
And equal laws design'd for freedom's sons.  
Then shall the world unite in plans of peace,  
And mankind live in amity and love,  
Like friends and brothers of one family.

On the 10th of 3d month, 1801, the brig Brandywine-Miller, captain Frame, sailed from the port of Greenock in Scotland, with twenty-eight passengers, bound for Philadelphia in Pennsylvania. Although we paid twelve guineas each for our passage, our accommodations were but poor, and our provisions of the most common kind of sea stores. The first storm we had was severe, being about the time of the equinox. We were driven backwards several days near the coast of Ireland: but the wind shifting, we were



enabled to resume our course; and after seven weeks passage, arrived safely at the capes of Delaware; whence, in a few days, we reached Philadelphia, and obtained a landing at Chesnut street wharf. I was debilitated in body by confinement at sea; and from all I could see or learn respecting my new position, was rather discouraged in mind. My brother-in-law being a mechanic and machinist, soon obtained employment to answer the present purposes of his family. As to myself, not being able to find any satisfactory employment in Philadelphia, I proceeded into the country about sixteen miles, and obtained employment at weaving, near the Great Valley, on what was called the old Lancaster road. The family in which I became a resident, was from Ireland a few years previous, and possessed many of those prejudices and sentimental habits which distinguish the different districts of that country. They were, however, kind and attentive to me, and readily granted me indulgences not usually accorded even to their own countrymen in my condition.

At this period, religious feeling was cherished rather as a source of immediate gratification, than the means or prelude to future enjoyments. Separated from all previous associations, and placed in a new position, not very flattering to present emotions or future hopes, I could not well be otherwise than thoughtful, and inclining to serious reflections. I had left a small but certain independence, for uncertain hopes in a new country, in which I must make my way as I could. From a due consideration of all I saw and felt around me, I concluded to stay in the country of my adoption, and sent for my wife; but discouraged

my parents, at their time of life, from making any change in their external affairs.

In the summer of 1801, I began to attend the meetings of Friends held in the Valley meeting-house, about four miles from my residence. My lone meditations in walking to and from meetings, proved a profitable exercise, in bringing me more acquainted with myself; and the light of Truth gradually opened to my understanding little streams of beneficial knowledge. I was soon noticed by some of the Friends in that neighbourhood, and have maintained to the present time, an unshaken friendship with members of the Walker and Stephens' families, who, as occasions required, have shown to me no small kindness.

Having acquired some acquaintance in the neighbourhood, after a few months I rented a shop near Radnor meeting-house,—bought a loom,—took in work, and boarded in the family of Jacob Maule. Here I formed an acquaintance with Joshua Maule, a valuable young minister who taught school near me, and whose conversation was cordial and encouraging to my mind.

In the spring of 1802, my wife Isabella arrived with the return of the brig, and we soon commenced housekeeping. She being favourably inclined towards Friends, and my own mind being satisfied that the society, both in regard to doctrines and practice, was less objectionable than any other denomination of religious professors, in the year following we made a request to Radnor monthly meeting to become members; which in due time was complied with, and we were acknowledged as members of the society of Friends. The state of my moral and religious feelings, at this period, may be understood from the fol-

lowing extract of a letter I wrote to John Tirpie, residing in Philadelphia, but recently come from Scotland.

*Radnor, 2nd of 9th mo. 1803.*

“Amidst the vicissitudes of time, my friend, let us not be discouraged. Probation and trial in some way or other, is the common allotment of humanity. One man has to encounter the difficulties of wealth,—another has to grapple with poverty and want;—one has to balance the uniform gratification of his dispositional powers,—another has to sustain the reversion of every desirable wish:—but serene happiness dwelleth above the fermentation of corporeal things, and may be enjoyed in all the varied circumstances attending mortals. In the constitution of humanity, there are energies capable of realizing high intellectual feeling;—sensations tending to elevate the soul above the control of sense, and to dispose its powers for the participation of a devotion as pure as it is beneficial and consolatory. By the influence of this intellectual devotion, the mental powers are drawn to that rectitude, which becomes the basis and means of promoting moral perfectability and conscious peace. What can disturb the possessor of such an attainment? What can such suffer in the concussion of circumstantial events?

“His hand, the good man fastens on the skies,  
And bids earth roll; nor feels her idle whirl.”

How consolatory are these considerations! Whatever appearance religion may be made to assume, this is certainly the substance.”

With these views and feelings, I attached myself to the society of Friends; not because I entirely united

with every dogma some of them held up; but because I deemed them as a society less objectionable than any other known religious denomination. About this time I occasionally began to speak from religious impressions in families and social parties, and in the meetings for public worship and business. The simplicity of my manners and the innocence of my life, at this period, corresponded with the testimonies I bore; which probably rendered them acceptable to my friends. They were not always, however, satisfactory to myself, being often followed with great mortification of spirit. It has been but seldom that I have been entirely relieved by speaking, from the impressions made and settled on my mind. It is probable on some occasions I may have exceeded in words the nature of my feelings on particular subjects; but in general I have been rather in the habit of closing my communications prematurely or suddenly.

Of the origin and nature of the impressions made upon our minds, it seems difficult to speak correctly or understandingly. Those impressions will probably partake more or less of the medium through which they pass. Hence, in different states of mind, the same original impressions may produce different appearances, being transformed by the representative powers of different speakers. Some speak from understanding and judgment, with feeling and integrity; others occupy the recollective powers through the memory, aided by imagination, and of course produce different appearances as well as results. The former aims to enlighten the mind, warm the heart, and excite those virtuous and pious emotions which influence and direct the practice. The latter seems calculated to attract attention, move on the passions, and

lead captive the affections or imaginations, which often soon evaporate. Perhaps very few thoroughly know themselves, or distinctly discern the position they occupy: of course, many mistake their calling and too often give evidence of the uncertainty and confusion of their own perceptions. It is generally admitted by investigating and attentive observers of the human mind, that it is originally a blank, fitted for the reception of impressions which are produced by the action of concurrent circumstances operating on the essential elements or order of its being.

The physical organization is subject to certain and determinate laws; and according to the harmonious action and developement of these laws, the animal propensities germinate and grow, forming a medium for the display of the mental faculties; whereby the mind comes to discern objects, to discriminate one thing from another, and to observe and compare qualities, and, by deduction, to arrive at the realization of distinct ideas, and the power of reasoning. Consentaneous with this progress will be the unfolding of that germ of intellect, evidently intended to occupy the rational faculties, and become a governing principle to the whole man. This is that LIGHT which enlightens every man that cometh into the world, designed to lead and guide into all truth necessary for the knowledge of our proper organization, or the fulfilment of the duties of our being. Thus, the rational or reasonable faculties were evidently designed by the Creator to govern the animal propensities; and the appropriate exercises of the mental faculties, to form a vehicle for the essence or vital energy of intellectual life. From analogy, as well as from experience, it may safely be inferred, that the

laws of intellectual life are as determinate, fixed, and unchangeable, as those which are connected with our physical nature. With regard to the *modus operandi*, or manner of the union of the intellectual life with the rational, it does not appear to be within the present limits of our united powers, distinctly to understand. The Creator is represented by the Mosaic history as breathing into the human subject already made, the breath of life, and he became a living soul. Correspondent with this history is the ancient testimony, "There is a spirit in man, and the inspiration of the Almighty giveth it an understanding." The action of this inspiring influence on the mind of man, is probably in proportion to its attention, willingness, and fitness to receive it.

When animal sensation is subordinate to the legitimate exercise of the mental faculties, and when the mental faculties are brought into a harmony of feeling with the intellectual life, it is perceived there is no obstruction to the unfoldings of Truth, or good, upon the mind, according to the states or conditions of individuals. The devout attention, improvement and progress of individuals, under the unfoldings of good upon their minds, with a becoming deportment and practice, seem to furnish, or rather to bring under those feelings and that evidence of light and knowledge, which gives discernment and a sense of the particular applicability of specific declarations, or testimonies for truth or goodness, upon particular occasions. In this exercise, the most prominent mental powers are undoubtedly brought into action. Speaking by the spirit through the medium of the understanding, things new and old are brought forth to illustrate the nature of the present concern, as adapted

to the condition of individuals to be benefited. The harmonious action of the whole being of man in this service, becoming habitual and practical, seems as if it might be his highest attainment in time.

As the laws applicable to every part of our common nature, embrace the whole family of mankind, and as the results of those laws in their legitimate or appropriate action, will uniformly be the same, it seems as if all might be called with this high and holy calling. And as with God there is no respect of persons, those who come to be attentive, faithful and obedient, will stand as chosen ones, without thereby acquiring any pre-eminence over their brethren as of right to control them. Hence, the gainsaying and inattentive are to be entreated as brethren of the same origin, the same calling, and the same hopes of future enjoyment. This spirit of entreaty under the fresh anointing of divine good, spreading over our general being, seems to form what I understand by the gospel seeking to save that which is lost, and to restore all the powers of the human mind to their pristine harmony.

This was the gospel of Jesus Christ, so fully delineated in his sayings and precepts, and so perfectly illustrated in his practical ministry, and closing scene. Nothing new was introduced, but the exhibition of truth on its essential ground. No pristine principle of humanity, nor any essential law continually acting on the modification of its being, can ever be changed. The radical, essential principles constituting humanity at first, will intrinsically remain through all generations. The Creator being immutable and unchangeable, no deviation or contingency arising from the creature can ever reverse the essential order of things.

God made man upright: but man, by a wrong exercise of the powers of his mind, and an unwise choice of pursuits, has sought out many inventions; producing an artificial state of mind, and modes of action, distinctly marking a deviation from correct principles, and involving the general mass of human society in error and deception, the fruitful sources of barbarism and crime. All the general varieties of what is called civilization, pervading different countries and nations, form but a floating mixture of perverted good, continually casting up overwhelming waves of practical evil and suffering. Individual redemption from this chaos of error, evil and suffering, must be by a return to correct principles, or an observance of the established laws of God continually disposed to act upon us for the proper fulfilment of the objects of our being. Individuals thus realizing the restoration of their proper natures, acting harmoniously with the influence of Divine good, become a medium of gospel light, or means of help unto others; and according to their dedication, attention and faithfulness, may become effective ministers or stewards of the manifold gifts of God. The agency of the Divine spirit acting as the sun of the human mind, seems mysterious and incomprehensible to our inferior powers; but is not more so, than attraction and the laws of adhesion and gravitation in the material creation. But we know the fact, by the effect produced. When goodness comes habitually to prevail over the mind, it recognises the primitive law of uprightness and integrity, restraining from inventions, and simply disposing to do in all things to others as we would wish to be done to us.

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10th mo. 12th, 1802. Happiness consists in contentment; and both in obedience to the will of heaven: and it is my desire that the energies of my soul may flow in this channel.

O God, teach men wisdom, and they will adore thee; inspire them with thy love, and they will love one another.

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*Letter to J. B.*

*Radnor, 2nd mo. 12th, 1803.*

Dear friend,—I suppose I am next to an entire stranger to thee, as to the outward; but the sympathy which I have often felt with and for thee, in meetings and at other times, seems to lay it upon me to communicate to thee what may arise in the overflowings of love in my mind.

I have believed thou hast not only turned thy face Sion-ward, but hast also been brought under the exercise of that Power which bows down and raises up,—which shakes the heavens and the earth within us,—debases self, and exalts the ministration of free *grace*. In the feeling of this power, I have been engaged in spirit that thou mayst be encouraged quietly to wait, and patiently to bear the ministration of love, mercy and grace to thy soul;—and that thou mayst keep a single eye to the great Teacher in the secret of the heart, who will bring forth judgment unto victory. He will indeed take the prey from the mighty, and spoil the strong man of his goods. He will subdue and deliver from the power of the evil nature within; and bring the soul into the obedience of his life-giving love, which will assimilate every power within us to the image of the Divine

are, and inspire the soul with that Divine life which is hid with Christ in God.

This is that, dear friend, which I wish for thee for all men; that they may come to the real experience of the Divine life in the soul; by which the lusts of the flesh are crucified, and which redeems man from the spirit of the world, raising the mind above the things of time to the communion and fellowship of the spirit of love and peace; wherein consists the communion of saints and the enjoyment of the redeemed ones. I am persuaded thou hast often felt the refreshing influences of this love, mollifying thy heart into tenderness, and awakening desires after a fuller participation of its renovating power; and it seems with me to say, dear friend, they that hunger and thirst after righteousness, shall be filled; and that the desires of the longing soul shall be satisfied. Whatever dispensations thou may have to pass through,—whatever trials may oppose thee, or temptations befall thee,—stand steadfast in thy desires after him who openeth the way to the kingdom, and thou wilt assuredly experience the salvation of thy God;—salvation from sin, from self, from the spirit of the world, and from every thing that opposes or obstructs the progress of the Divine life in thy soul. Be not surprised, dear friend, if sufferings sometimes occur in the way. There is a perfection arises through sanctified sufferings. The axe must be laid to the root of the corrupt tree, and the transgressing nature must be purged by judgment. Condemnation must rest upon disobedience and its works; that so every hindrance and obstruction between thy soul and the source of Divine life may be removed.

Every dispensation of the heavenly Father, how-

ever apparently severe, I believe flows from pure love. If we neglect or misapply the communications of grace, perhaps darkness and poverty may be our lot, in order to convince us of our weakness, and to teach us that it is by and through grace we are saved. But let us, dear friend, dwell low with the visitations of free grace in the soul; for it is by it alone we can obtain dominion over corruption and lust. Those who despise or neglect the reprovings of the witness for God in the heart, and disesteem the tendering influences of that mollifying power, or grace which has appeared, and which will appear at some time to all men,—are surely in danger of falling before their inward foes. But those who endure the dispensation of condemnation, and close in with the visitations of Divine grace by surrendering up the soul to its influence, will experience strength against inward corruption, and be made partakers of that power which overcomes.

“If any man will hear my voice, saith the spirit of truth, and open the door of his heart, I will come in and sup with him, and he with me:” plainly implying that obedience is all that is required on our part,—and that the communion of the Spirit is the life of the soul. It is in this communion, I am persuaded, that the substance of what is called *religion* consists. The soul bowing under the influences of grace, becomes transformed into the Divine image; and being thereby gradually redeemed from the power of sin, it aspires more and more after a nearer communion with the great Source of all goodness. These aspirations will be satisfied with more abundant communications of grace, which tend more and more to purify the soul and strengthen it in its advances in

the Divine life, until it comes to a state of abiding in that *light* and universal *love*, wherein is the communion of saints.

How desirable is the possession of this *Divine communion!*—to feel the soul raised superior to passion, superior to every impression of earthly things, and conversant with the beauties of holiness! Compared with this, what are all other acquisitions? Ere long, to every one of us, time and all the things of time, will be no more; but this Divine communion will expand the soul in the uncreated glory when all nature shall be hushed to repose, and eternal ages stand displayed. How delightful such contemplations! What shall divert us from so glorious an attainment? Oh! that we may lay aside every weight, and so run our probationary race as to be transformed into the communion and fellowship of the spirit of Christ which is heir to such glorious privileges. Surely this is to be attained by yielding to the tendering visitations of this spirit in the heart;—bowing to that which humbles, and which begetteth love, patience and meekness, with a disposition to seek after the attainment of universal goodness. This appears to me to be the way to obtain possession of this holy communion, in which old things are done away, and all things become new in the peaceable kingdom of God.

Without this saving change being wrought in the heart, what will avail all outward professions? What will avail the different distinctions among men, if the soul be not introduced into this renewed and redeemed state? Let us then, dear friend, look to our own particular state, and be engaged to aspire after this life-giving communion in our own souls, which will

purify and render us acceptable to God through the ministration of his holy spirit.

JAMES COCKBURN.

On the 25th of the 3rd month, 1803, I received the following letter from John Elliott of Philadelphia.

Respected friend, James Cockburn,—

I have often thought of thee since I was at thy house, and was pleased to see thee come with Joshua Maule to Haverford meeting: and as I believe the visitation of Divine love has been extended unto thee, I wish to encourage thee to a steady perseverance in the way of faithfulness to whatever may be required of thee;—that thou mayst be willing to follow our dear Redeemer, not only in times of rejoicing, but also in times of suffering; remembering that those who suffer with Christ shall in due time come to reign with him. Those who are obedient to his Divine call which holds forth the same terms now as formerly, namely, “If any man will be my disciple, let him deny himself, take up his cross and follow me;”—such, no doubt, will witness the gracious promise to be fulfilled, “Where I am, there shall my servant be.”

I may now tell thee how my mind was affected while sitting with thee and thy wife, in company with my friend Peter Andrews. This encouraging language was brought to my remembrance, “The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.” A state of humility and meekness was also encouraged by our blessed Lord, who declared that *he was meek and lowly in heart*; and he promised

that those who followed him, and took his yoke upon them, should find rest to their souls.

With love to thee and thy wife, and desires for your perseverance in the way of true peace, I remain thy friend,

JOHN ELLIOTT.

*Philadelphia, 3rd mo. 12th, 1803.*

In a few days, after acknowledging the receipt of the above letter as a token of love, I wrote in answer thereto, as follows:

3rd mo. 28th. I am glad there are still some who are impartially and disinterestedly concerned for the promotion of Truth on earth, and the advancement of real, practical piety in the hearts and lives of mankind, without regard to party distinctions, and the limits of those prejudices which too often involve individuals and societies. I believe the love of God is extended to all men, independent of any particular form of outward observations; and that those who yield unfeigned obedience to the ministration of the Spirit, will surely experience its efficacy in purifying the heart from evil, and redeeming it from the spirit of this world, whatever may be their name among men, or esteem in the professional world.

The awakened soul, in a day of power and willingness, receives the communications of Divine grace, which produces desires for the arising of Truth and the flowings of love. By this the enmity is slain, and the heart becomes purified. It is this which vivifies and nourishes every virtuous disposition, and strengthens the soul in the powers of the new birth; so that old things are done away, and the renewing of the spirit in the Divine anointing conforms it to the Divine image, and raises it to the participation

of a union with the Father of spirits, in which consists the communion of the saints. Here, the redeemed of every nation, kindred, tongue and people, are united in the invisible power of Divine life, and the bond of universal love. What a pity, that so many should fall out by the way, and be estranged from one another (while perhaps their souls are under the same molifying power) so that they do not as yet see eye to eye! We all of us see but in part, and have need to exercise much charity, doing good to all men, and sincerely wishing the progress of the Divine life in the souls of all, whatever be their nation, circumstance, or condition in the great family of mankind.

It is the wish of my heart to feel my soul weaning from the things of time, and rising to the participation of the catholic and holy communion of universal love.

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9th mo. 20th. Suffering has of latter time been my lot, and inward affliction as my daily bread. Outwardly and inwardly I seem to be in the wilderness: but it is the Lord; let him do what seemeth him good. The desire of my heart is, that nothing may be spared,—that “the refiner’s fire” may be known to consume all that stands in the way of purification;—so that I may become what Divine mercy would have me to be, and what he is able and willing to make me. But the accuser of the brethren has risen against us with deceivable words, seeking to defame the innocent, to draw a snare and to work reproach. This dispensation has come hard upon me; but I must not look to man for help. I must eye the Lord and the workings of his hand, so that I may know Jerusalem to be a quiet habitation, and a resting upon the everlasting Rock of ages, against which

he gates of hell shall not prevail. I bless God that my heart is preserved from hardness, and that he enables me to pray for the bitterest of our hidden foes, who lurk privily to do mischief and sow discord among brethren. "Father, forgive them, for they know not what they do."

We have had a visit from Peter Andrews and Sarah Harrison, at the Valley meeting; whence they proceeded to Enoch Walker's; where was a large meeting in the afternoon. At both places, Sarah was largely opened in preaching the everlasting gospel.

In the early part of the year 1804, through the kindness of his friend Mary Witchell, a proposal was made to James Cockburn to superintend the concerns of a farm in Byberry. On this occasion he made a visit to the neighbourhood and attended Friends' meeting there. Shortly after, on deliberate consideration, he sent the following letter, dated

*Radnor, 4th mo. 1st, 1804.*

Respected friend,—I have maturely considered thy proposal, and it seems to me as though the cloud rested on the tabernacle, which precludes our moving forward in it.

"The life is more than meat," was a language deeply sounded in my mind at Byberry; and I thought it appeared to my view, that the Divine feelings of the soul are more valuable than all the treasures comprehended in outward nature. These united, only contribute to sustain the animal life: but those concentrate the energies of intellectual being, elevate the soul superior to the impressions of mundane things, and, under the auspices of the quickening Spirit, bring into an union and communion with the Father



of spirits, which modifies the soul into the likeness of his image, under the influence of communicative goodness and operative love. From this view, how careful should we be to attend to the inspeaking Word of life, which is heard in the stillness of all flesh, that so we may become intimately acquainted with our Guide, and be preserved from those snares of death with which the enemy lies in wait to deceive.

A dissatisfaction with mere food and raiment, or desires to obtain them in our own way, seems to me to be a path in which many are deceiving themselves, and running into those entangling snares which bring spiritual death. The desires of my heart are that I may be preserved on the right hand and on the left;—that whatever may be my outward condition, my soul may live before the Lord in the enjoyment of Divine communion, though in the quiet retreat of solitude. This being my most ardent desire, I have seen the necessity of avoiding those situations in which my dispositions might too often infringe my responsibility. I suppose I may not see thee soon again, but believe I shall often think of thee, with desires that thou and thy companion may be preserved in the salt of the covenant in your undertaking, so as to example successive trains of youth, instructing them in the rudiments of knowledge, and leading them in the paths of virtue. JAMES COCKBURN.

6th mo. 3rd, 1804. Since I have been capable of moral or religious reflections, I have thought that occasional communications by way of epistolary correspondence, amongst those who aspire after improvement of mind, would be highly beneficial, if conduct-

ed with propriety. Action and labour are not more salutary for the body, than exercise and exertion are useful to the mind.

On the beauties of composition much has been said, and many rules propounded for its improvement. Of these I am ignorant, and it is most likely shall remain so. Having never been taught the rudiments of the language in which I write, I am far less acquainted with the theories of logic, or any other available science. But this I know, there is danger of mistaking shadow for substance, in adjusting the plumes of exterior show; and thus forgetting or neglecting the living sensibility of essential and eternal Truth. Let the feelings of the heart be interested, and they will find language more expressive than all the rules of art. Unacquainted with any other rule, I adopt whatever language or form of expression freely arises from immediate sensation, without study of combination; and am often surprised to find my mind drawn into illustrations, which otherwise I should not have anticipated.

I am persuaded that we cannot attain to any experience in the knowledge or practice of Truth, unless its previous influence qualify our minds and render them obedient to that wisdom which is pure and simple, converting the soul. In all our researches, pursuits and communications, it is necessary that we feel after the influences of Truth to animate and to preserve us in the way wherein we should go; for there is a knowledge which leads from the Fountain of all good,—there is what is called light, that centres the mind in deeper darkness, and estranges it from the spring of true wisdom.

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8th mo. 22nd. "Affliction (says some writer) is not without a cause." To ascertain a thorough knowledge of this, seems the most likely means to become conversant with its end. It is further said, "The Lord does not afflict willingly, nor grieve the children of men." The dispensations of Divine Providence, I believe, flow from the fountain of love towards his creatures, however severe the allotment may seem. He who sees our state as it really is, knows best how to prune, in order that all excrescent branches may be lopped off, and trench (as it were) about the very root; so that all hardness and rubbish being removed from it, the moisture and nourishment may invigorate the tender fibres, and convey sap and strengthening aliment to the whole body of the tree, in order that it may grow both in form and substance, bringing forth fruit to the praise of the great Husbandman.

• This is a simple but instructive representation to my mind, of the subject under consideration. Then, rather than too much reflect, or repine at the afflictions and trials of our day, let us lay as it were our hands on our mouths, and put them in the dust, if so be there may be hope: for truly we have reason to say, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." It is his mercy that we are afflicted, in order that we may turn to the hand that smiteth, and know that perfecting Power which worketh by suffering.

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*Letter to H. and M. Lewis.*

Charlestown, 20th of 9th mo. 1803.

Respected friends,—We take this opportunity to inform you of our welfare, and the satisfaction we feel

in being placed on a spot of our own, by your means. We often mention this, with gratitude in our hearts to the Giver of all good; and hope you also feel a satisfaction in having assisted us, poor strangers. To feel the mind animated with a sense of Divine goodness, and to be ready to communicate unto the wants of others, is a part of that religion which is pure, and is more acceptable with the Father of mercies than the dead observance of outward form. Yet it is right to attend to that form or pattern, shown in the mount of Divine communion. I am desirous that Friends in Lower Radnor would be more attentive to their meetings for worship and discipline, and come up in the line of duty to the help of the Lord's travelling seed, against the mighty. I believe some of you have received the talent of Divine bounty; and why should it lay hid through discouragement? Though the enemy may come in like a flood, yet the spirit of the Lord will lift up a standard against him through a dedicated remnant. Let us then, dear friends, dwell low with the seed, and be faithful in our day and generation.

JAMES COCKBURN.

Soon after James Cockburn's settlement at Charles-town, a concern impressed his mind, and was opened by him in Radnor preparative meeting as a proposal, "that it would be profitable to have a meeting for worship on the afternoon of first-days, at Charles-town school house." In illustrating his views on this subject, he wrote thus:—

"In the overflowings of Divine goodness in my heart towards mankind, I believed Christ was at work in many minds amongst the people who surrounded me; and I was led into near sympathy with

the hidden, sighing seed. I remembered the days of my youth, when I sighed alone as in the bowels of the earth; and I said in my heart, O Lord, wilt thou not gather the outcasts of Israel into one? Wilt thou not redeem the remnant of the seed of Jacob, and make them as one band before thee, under the influence of uniting love? Under these feelings and desires, was first suggested to my mind the view and prospect of a meeting here. My attention was turned to the outward situation of the place; and it appeared to be located at the extremity of three different meetings, in a neighbourhood where there are divers aged, some weakly, and many young people, some of whom being members of society have no suitable place or opportunity to meet in a public or church capacity. And I thought how pleasant and profitable it would be for these to have a weekly meeting together; in which, under the overshadowing wing of condescending Goodness, the aged might be comforted in their declining days;—the weakly, strengthened;—the youth encouraged in every virtuous course,—and an opportunity afforded to the hidden visited ones, to be gathered unto the flock, and know a being led by the good Shepherd to the living springs, and the green pastures of immortal life. And peradventure the arisings of pure life might reach the witness in other minds, hitherto unacquainted with the nature of spiritual worship.”

“Religion is a spiritual operation, whereby the minds of men are modified and assimilated into the likeness of the Divine image. The government of the true church is also spiritual, under the reign and control of the Prince of peace; and those whom he calls to serve him in his church, must be and will be

tual people,—renewed in the spirit of their and girded with the girdle of Truth; being to Christ in the enjoyment of a living communion, by which they draw as at the paps of Divine Revelation the nourishing virtue and efficacy of

Hence, they become clothed with the graces of the Spirit,—faith, love, tenderness, meekness and ; against which there is no law. Oh! that all men might be called to activity in the church, and attain this qualification and attainment: then will Zion put on her beautiful garments, and the elect be made to rejoice.”

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*Ivan Lewis, West-town Boarding School.*

Charlestown, 1st mo. 29th, 1806.

and Evan,—The harbingers of winter had just appeared, and nature's drooping verdure; the trees were falling and consigning their withered leaves to the cold soil, as a manure; a melancholy feeling seemed to pervade the desolating scene, and insensibly entered in my mind a train of pensive reflections. The energies of imagination recalled the days of other times when the untutored Indian was the unrivalled hunter of these western wilds. I reflected on the labors of Europe's energetic sons, who subjected themselves to their toil, and bade agriculture and architecture flourish in the wilderness. I anticipated the improvements of future days, when West-town may be covered with moss through age, and the present generation be consigned to oblivion. I beheld with a growing sensibility the predictive characteristics of successive trains of youth who may receive the fruits of natural science at the institution, and happily succeed each other in managing the affairs

of this mixed life. A feeling sigh vibrated in my tremulous bosom, and I said to myself, As falling autumn and returning spring succeed each other, so one generation passeth away and another cometh: but thou, O Fountain of life, love and goodness, remainest forever. May the exhibition of fading things raise the ardour of my soul from nature and the creatures, to thee who art the Alpha and Omega,—the first source and final end of all. May my affections become more and more detached from matter, that so I may be united unto thee, when all my animal faculties shall be insensible to the most brilliant modifications of dust which fascinate the perceptions of mortals. Oh! may the energies of my being be frequently baptised with the emanations of thy benign spirit, in order that I may be purified from the dross of corporeal things, and initiated into the power and feeling of an endless life with thee.

These sensations, my dear friend, impressed my mind with awful solemnity, as I travelled all solitary to Concord Quarterly meeting. I know not why they should be revived at this time, except as a stimulus to thee to become more and more conversant in the solitary school of true wisdom; I mean, a feeling and living communion between the soul and the Creator. Apart from the prejudices of systems, I have long believed this to contain all that is valuable to man, whether we regard the present or the future.

In the constitution of humanity, there appears to me to be a three-fold life; the animal, rational, and Divine. Upon the due temperament of these, our present satisfaction and future comfort seem to depend. From their variance and disunity, much of the particular distress and general evil in the world pro-

eds. To delineate these in detail would require volumes, and is perhaps as far above my present degree of improvement, as such labour is unnecessary to the object I have in view. I only wish that we may be enabled to penetrate through mere external appearances, and direct the ardour of our pursuits after available attainments.

Our animal wants require the exercise of our rational powers to obtain the means of their gratification. Hence, we may see the origin of that activity which, by progressive experiments, gradually discovered what are called arts and sciences. Hence also, the origin of social intercourse, adventure and traffic: and from these necessarily arose what is termed *politics*, or the rule of public affairs. Men of studious minds and keen discernment, have gathered from the analogy, relation and operation of things, systems of principles for the direction of human conduct, which is denominated *moral philosophy*; and have thence suggested modes of sovereignty to preserve society in order. But the experience of all nations and of every age, plainly shows that no external law can preserve mankind in order, if the internal harmony of their minds is disorganized. General history affords a melancholy proof of this declaration. Animal sensations or propensities seem to have abjected the other powers of man, and devised means of gratification which no law could either foresee or prevent. Indeed, many political laws are rather calculated to aid the wrong direction of the animal powers, than to restrain their usurpation. Even religion has been subjected, in order to gratify the carnal mind. Ecclesiastical tyranny and persecution have been no less severe, than political. Thus, in-



dividual depravity and public corruption seem to have reciprocally assisted each other, engendering that profligacy of manners,—that levity of conduct,—and those exhibitions of vanity, which, in a variety of forms, have imposed on the attention of mankind. Thus also, the vices and follies of one age have come down to the next, in the mixtures of education, and under the sanction of custom or general usage.

The youthful mind is subject to foreign impressions; it is stimulated by example to contract habits and form ideas of things, inconsistent with reality; and a wrong direction of the powers of the mind is the attendant result. Wealth, honours and fame, excite desire and lead to pursuit. The apparent austerity of virtue, which implies correction of evil habits and mortification of selfish views, is shunned, if not despised.

This appears to be the state of the natural man, arising from a mixture of the animal and rational powers only, without a proper subjection to the Divine life. To redeem men from this state, is the design and economy of the *gospel*, or glad tidings of salvation, by which a way is opened to return again to God, and participate of his Divine life. The effects of this return and uniting with the operations of the Divine life, is purification of heart from the corruptions of the first, or animal nature;—rectification of our hearts and lives, and a renewal or sanctification of spirit, whereby man is again restored to his Maker, and united with him in an everlasting communion.

Let us then, my friend, pause, and consider the state of our own minds. Let us ascertain whether we are under the government of the animal and ra-

ional life only? how far we have experienced redemption from the spirit of this world? and how far our minds, with all our animal and rational powers, have come under the rectifying influences of the spirit of Christ, or the Divine life? May it be the ardent solicitude of our minds to seek first the kingdom of God and his righteousness, and then all other necessary things for our best interest will in due time be added.

I conclude with the aspiration that Divine preservation may attend thee,—that Truth may be a light to thy feet and a lamp to thy path through the vicissitudes of time, and finally make thee a partaker of the inheritance with the saints in light.

JAMES COCKBURN.

While James Cockburn was a member of Radnor monthly meeting, he frequently appeared in the ministry to the satisfaction of his friends. He was also very useful in the exercise of the discipline, being often on appointments to the services of the meeting; and was esteemed as a Friend well established in the principles of Truth. In the 5th month, 1807, he applied for a certificate for himself and wife to transfer their right of membership to Uwchlan monthly meeting, which was granted in the month following. In the 8th month, he thus explains this movement in a letter to a friend: "We are pretty well in health, and contented with our situation, if it may be our allotment to live here. We have attached ourselves to Pikeland meeting (a branch of Uwchlan monthly meeting) rather from an apprehension of duty than of choice. My mind is sometimes drawn into the concern and exercise of public

expression, I believe rather as a test of my obedience, than any immediate benefit to the meeting. When that end is served, I hope to be released from such engagements; but wish to stand in a state of dedication, resignation, and obedience to the Divine will."

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While we are capable of being offended, it is an evidence that self is still alive in us. I speak not as having already attained; but I see this as a point unto which I must arrive. I feel as being alone in the midst of the earth. Perhaps it is right I should thus be separated from my friends, in order to become separated from myself, or from selfish feelings. Father of mercy! eternal Fountain of uncreated love! may I ever bow before thee in the deepest humility;—that so I may know an abiding in thy tent of holy quiet,—following the Lamb whithersoever he goeth in my regeneration, and thus be resigned into passive and active obedience, so as to accelerate my union with thee.

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5th mo. 1810. Believing it possible even for those esteemed good men to indulge favourite views, the application of which would prove injurious to themselves and to society,—I have not been able implicitly to imbibe the opinions of others, without feeling a corresponding evidence in my own mind, for adopting them.

The proper exercise of the discipline of the church, I consider as a weighty trust devolving on society. In my view, those endowments which proceed from the moving influence and directing wisdom of Truth, are necessary for its profitable administration. If these are requisite for transacting the common busi-

ness of the church, proposals to alter the established order of society seem to require great clearness of the perceptions of Truth, and certainty of feeling its influence. Though the principles of goodness are unchangeable, I do not expect rules of discipline to remain stationary. Rules and regulations that are proper and useful in one age, by a change of circumstances, may become unnecessary, or liable to alteration, in another. I believe also, that as there is in the human mind a progression in the knowledge and practice of the principles of righteousness, so a correspondent improvement in the order and discipline of society will take place. But it is equally certain, if there is an overlooking of the principle of Truth,—if there is a leaning to and mixing with the policy of the world, there will be a correspondent declension.

If we recur to first principles, we must believe that the virtue and efficacy of Truth is the same that ever it was; and that if the church is properly exercised to dwell under the influence of this virtue and life, there is no doubt that qualifications will be witnessed to place judgment in the right line. But if there is a reverting from the principle of Truth,—a leaning on external evidence and human understanding,—if there is an indulging of favourite schemes, and endeavours used to act in church business agreeable to these,—is it any wonder that difficulties occur,—that meetings for business often become paralysed in their strength, and miss the profitable exercise of discipline? I make these remarks with diffidence, because I am convinced of my own deficiency and weakness: but I have faith in the *principle*, that it will qualify every one for his proper part and

business in the administration of the discipline, if there is a close indwelling with it.

I conceive the primary objects of the discipline of society are, the preservation of members who are in danger of sliding from the principles of Truth,—the restoration of those who have stepped aside, and, where labour is ineffectual, the separation of impenitent offenders. The preservation or restoration of man from the dominion of evil, forms a very distinguishing part of the gospel design. The forgiving of injuries, trespasses and offences,—the extension of charity, sympathy, love and benevolence,—are among the principal duties enjoined by gospel obligation. Christian discipline evidently hath its foundation in the nature of these things. The formation of society requires the exercise of these reciprocal obligations as duties incumbent in themselves. All subordinate rules of discipline, in my view, ought to be in a line of consistency with these mutual obligations and duties. They are plain and explicit. If a member commits an offence against the church, it is under indispensable obligations to deal with him in labour and care according to gospel order. If this exercise and labour prove successful,—if the offender submits to gospel discipline,—he has, in my view, a valid claim to forgiveness and restoration. By his returning to the principle, and his submission to christian discipline, he hath a virtual right of membership, nor should he be deprived of the advantage, comfort and satisfaction of enjoying it, after proper concessions are made.

The human mind is liable to seasons of depression and discouragement; it is liable to be acted on by a connexion of circumstances, and it is not improbable

that some who may be prematurely cut off from society by injudicious disownments, may be so discouraged, or so weak as to sink under the influence of those causes which tended to lead them from the principle. Whereas, if they were rightly dealt with in the christian spirit of meekness and love, they might be restored to the unity and care of the church; and this might tend to strengthen their minds, and excite them to a closer indwelling with the principle of Truth which alone can preserve.

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In the 10th month, 1810, Uwchlan monthly meeting acknowledged James Cockburn's gift in the ministry, and recommended him to Caln Quarterly meeting of ministers and elders, where he was accepted as a minister in unity. In the ensuing year he removed to a farm he had purchased in Lower Providence on the east side of Schuylkill, and became a member of Gwynedd monthly meeting, to which he and Isabella his wife were recommended by certificate in the 8th mo. 1811. While he was a member of Caln Quarter, his communications by way of gospel ministry, though not very frequent nor extensive, were acceptable to his friends, and often remarkable for depth of penetration on doctrinal subjects, as well as clear and impressive in relation to practical righteousness.

Soon after his settlement at Providence, his mind appears to have been exercised for the welfare of the members of Radnor monthly meeting,—the place of his first settlement in this land—the first meeting of Friends which he became concerned to attend—where also he was received into membership, and first opened his mouth in public testimony. So now,

the first fruits of his travels in the work of the ministry were directed to this part of society, and Gwynedd monthly meeting furnished him with a minute of its concurrence to visit the families of Friends in the compass of that meeting. From the notes which he kept of this family visit, it appears that his religious labours were extended to twenty-one families at Charlestown particular meeting; forty-one at the Valley meeting; forty-five at Radnor; twenty-seven at Haverford; and forty-one at Merion: making one hundred and seventy-five in all.

*Letter to a Friend.*

10th month, 16th, 1811.

Respected friend,—It is with particular regret, I have understood thou hast formed a resolution to withdraw from the religious fellowship of Friends. This circumstance is the more painful to my mind, as I had entertained expectations of another kind. About ten years ago, when I first became acquainted with the society, I occasionally saw thee at the Valley meeting; and from an apprehension that thou wast not a stranger to the operation and sensibilities of the principle of Truth, I entertained a degree of esteem and good-will towards thee. On becoming more acquainted with thy general character, I still looked forward to the time when thou would more availingly remember the tender feelings of thy youth, and become more closely united to Friends, by manifesting a more lively zeal for the promotion and spreading of the principles of Truth, which can alone enlighten the dubious way of erring mortals, and recall and preserve them in the paths of virtue, rectitude and peace.

It is probable, thou grounds thy resolution on an idea of consistency of character, and that thou mayst not counteract in the political world what thou professes in the religious. But in promoting this consistency of character on the ground thou hast taken, it is a serious question, whether thou art not about to sacrifice principle to political expediency? Or, whether any object can be gained by the adoption of political expediency, which will atone for the sacrifice of principle? In looking round on every side, I can see none worthy the acceptance of a generous mind;—I mean, those advantages connected with private interest. It is possible thou hast set these questions at comparative rest in thy mind, by endeavouring to reconcile the policy of the world with that of the gospel; and by calling into view the advantages of civil, well-ordered government. The first endeavour will forever remain fruitless. The spirit of the world and the benignity and simplicity of the gospel, are diametrically opposite; the ascendancy of the one must subject and subvert the other. With regard to the second, while I sincerely respect every endeavour to improve the condition of the human family, I am satisfied the best interests of man can be promoted only on the ground of the immutable principles of Truth. All the systems of political expediency which have been called into operation, have successively left the human race subjected to all the evils which stand connected with the extensive operations of selfish, unsubdued passions. Alas! what have all the legislators, politicians and warriors, who have dazzled the multitude in every age, done for man? At this moment, the major part of the human family are sunk in moral and circumstantial degrada-



tion: nor can they ever be elevated to their proper sphere of action, or recognise the importance of the human character, as it stands on the scale of existence,—but by becoming acquainted with the light of Truth. It is by this only that they can become acquainted with the powers of their being, and with the nature of those duties which are essentially incumbent on their situation, as standing in connexion with the constitution of things, and the responsibilities of their free agency.

Society is a combination of individuals. If every individual were enlightened and acquainted with the operations of Truth, private order and regularity would take place, and public order and tranquillity would be easily maintained. From the history of expired ages,—from the history and developement of the human character as it operates under the influence of its own selfish, unregulated passions,—we have demonstrable evidence that no device of human policy,—no plan of political expediency, can effectually meliorate the social state of mankind. The experiment has been tried for several thousand years; and at this very time, amidst all our supposed refinement,—amidst all our discoveries of arts and sciences, and all our acquaintance with general speculation,—the majority of human laws are rather calculated to depress the human mind, and retard its progression in the path of possible moral perfectability. It is then certainly time for the votaries of humanity,—for the benevolent,—the philanthropic and the patriotic, to try another plan. By the little survey I have taken, we need not hesitate what the plan ought to be. It is a plan devised by Divine wisdom, and offered by Divine Goodness to the acceptance of man.

The acceptance of the agency of Divine grace, can alone regulate our disordered passions, and render us capable to partake of the comforts of this life and the happiness of the next.

Convinced and impressed as I am with this view of things, I cannot but feel regret that men of thy intelligence and influence in society, should turn from the recognition of the essential principle of Truth, and place all your weight in the scale of political expediency; which cannot produce any permanent advantage to the human family, but remains continually under the fluctuating influence of selfish passions. Where are now the republics of Greece and Rome? where, the enthusiasm of France in the cause of liberty? At some future day, when in the revolutions of political expediency, American empire may become divided among her potent chiefs, may some ask, Where is the republic of America? while the interests of humanity are forever lost in the devouring vortex of selfish passions!

Why then should thou expend all thy care and solicitude on objects of such contingency,—when certain and substantial good remains with the *principle* thou art disposed to sacrifice? By withdrawing from the operation, or shrinking from the testimonies it has given us to bear, thou wilt suffer loss in thy private condition, and deprive society of the advantages of thy example, and of those services which Truth would qualify thee to exercise.

I am aware that every one has a right to exercise his own judgment. But in cases of this kind it is necessary to reflect very deliberately on every side, that no possible deception may bias the mind, and

give a spring to our actions the wrong way. If the public good is thy leading object, I am certain an adherence to the principles of Truth in which thou hast been educated, would much more promote it than any exertions or interference with the policies of the world. Let worldly politicians maintain the best mode of political expediency they can: in their present situation it is certainly best to do so, and we may render them assistance by acting consistent with the principles of Truth that we profess. In this way we may promote the interests of humanity; but never by leaving *the principle*, and becoming active partizans in any of the dark systems which lean on war. Our progress in meliorating the condition of the human family may be hidden from public view,—may be slow in its operation,—but it will be certain, under the overruling influences of Divine Providence.

JAMES COCKBURN.

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On the 15th of the 12th month, 1812, he commenced a visit to the families of Gwynedd preparative meeting, accompanied by Jesse Williams, a minister, Hugh Foulke, Priscilla Foulke, and his wife Isabella Cockburn. They visited upwards of ninety families; among whom are noted nine persons above eighty years of age, and about the same number who were between seventy and eighty. They finished the visit about the commencement of the year 1813; and the list of names might be interesting to some of the members of that meeting as showing "how ages and generations pass away."

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*Visit to Concord, Caln and Western Quarters.*

On the 19th of the 1st month, 1815, I left home with a prospect of visiting the meetings of Friends in Concord Quarter, and some others contiguous thereto in Caln and the Western Quarters;—called on Jacob Albertson who had offered his service as a companion, and proceeded to Newtown in Delaware county, in a calm, resigned state of mind. On the 20th we were at their meeting, in which my mind was impressed with a view of the necessity of yielding to the softening virtue of gospel love; and, believing there were some present who were acquainted with its meliorating influence, I endeavoured to impress the minds of all with the necessity of becoming separated from all hardness and enmity of heart. Dined with Jonas Preston, and we were mutually pleased with one another's company—were somewhat gathered into near and feeling sympathy, and I dropped at parting some expression of encouragement. Proceeded to Jeffery Smedley's, who received us courteously and kindly.

On the 21st were at Willistown meeting, where was a burying which considerably enlarged the gathering. I was exercised in concern to awaken their attention to the certainty of death, and the necessity of becoming prepared for the solemn change. Dined at Amos Garrett's, and was drawn into an exercise for their children's encouragement. Thence went to William Cox's to lodge, and were favoured in the evening with the refreshing influences of love and good will to the family.

On the 22nd were at Goshen meeting, in leanness and much poverty—affected with a view of our weak-

ness, and felt sad as I beheld the vacant seats of some who had been worthy in their day, but were removed from works to rewards. Endeavoured to direct the attention of the people to the same qualifying power which in every age has produced useful instruments. Dined and lodged at Richard Goodwin's—felt a little as in a strange land; and in the evening was gathered into an exercise for their encouragement and stability in the Truth.

On the 23d, proceeded in much weakness and diffidence to West-town school—were kindly received and had a general opportunity at three o'clock, which did not much relieve nor strengthen my mind. The subsequent opportunities with the superintendent and teachers, were much favoured with the dissolving, tendering sympathy of gospel love—we were drawn into near and feeling union of mind, and mutually ministered encouragement to one another.

On the 24th, strengthened and encouraged, we went to Middletown, where an exercise was felt that we might become properly acquainted with our own selves, so as rightly to direct the powers of our being, in order that we might partake of comfort and lasting enjoyment. Dined and lodged at Nathan Sharpless's, who, with his dear wife, manifested an interest in our welfare. Was somewhat affected with a view of the necessity of progressing in inward refinement, in order to stand qualified for usefulness.

On the 25th, went to Chester monthly meeting—and was favoured in the liberty and love of Truth, with desires that we might answer the end and intention of our being, and be so exercised as to partake of that qualifying virtue which enables to be faithful to the testimonies of Truth. Dined and lodged at Joseph

s's, and were comforted in the prospect of their dedication, and exemplary stability in the Truth. the 26th, were at Springfield meeting, in which favoured with the opening influences of Truth, and testimony unto its purity, and the necessity coming redeemed from the unlawful love and attachments of this world. In the evening we had an opportunity with the people employed in the manufactory, some of whom were from Europe—my mind exercised and enlarged towards them on several occasions, which I thought were sensibly under-

the 27th, were at Chester meeting—affected with a view of the great blessings we had received, the obligations we lay under, and with the necessity of being exercised in practical gratitude.—Remained on and lodged at Joseph Waln's, who received us in much love and cordiality—were somewhat encouraged to place our confidence in that Arm which never fails to be a refuge in time of need.

the 28th, Were at Darby monthly meeting—in much weakness I endeavoured to bear testimony to the necessity of every one experiencing the renovating power and virtues of Truth in their own minds,—and favoured with the company and testimony of Rachel Sharpless.

the 29th, Were at Providence meeting, in company with Rachel Sharpless, and were favoured to partake of the influence which strengthens to bear testimony to the purity of spiritual religion. After meeting, attended their preparative select meeting, which seemed to be red with the extension of uniting and strengthening love.

the 30th, were at Chichester, accompanied by

Nathan and Rachel Sharpless. I was concerned to delineate the nature of our probationary state; that good and evil are set before us, and that according to our choice our minds will become subjected to the one or the other. Sarah Talbot bore testimony to the same doctrine; Rachel Sharpless also, in a lively manner, impressed the application of the subject, and concluded with supplication. Dined at John Talbot's, and proceeded to Wilmington, where we lodged at Cyrus Newlin's.

On first-day, were at Wilmington meeting—exercised with regard to external speculation, operating as a powerful preventive to the mind of man from coming to experience and enjoy the benefits of spiritual worship. Dined at Cyrus Newlin's in company with Samuel Canby; and proceeded to Stanton in company with Cyrus, Evan Lewis, and doctor Gibbons, where we had a meeting in the afternoon, in which I was much exercised in a barren, suffering state. Desolation seemed to reign, yet I felt the secret movings of that which drew into a near sympathy with a few, and was favoured at last to relieve my mind. Lodged at Caleb Harlan's, and were favoured with the extendings of the Father's love to his children.

On second-day proceeded to Centre monthly meeting, where I was engaged to awaken the attention to the necessity of pressing forward to the full realization of spiritual religion. Edward Brooke bore ample testimony to the same. Next day we were at Kennet monthly meeting in company with Edward Brooke and Thomas Berry. In the first meeting, Edward recalled our attention to many important truths—in the second, I was concerned to press the

necessity of partaking of the true life, in order to exercise properly the reins of government. Was also engaged at the close of the meeting, to encourage those whose minds were dipped into exercise and concern, and to declare that however gloomy things might appear, God remained to be good unto Israel, and would open a way for all those who are careful to move under his qualifying influence.

On fourth-day attended London Grove monthly meeting, in which I was engaged to display the intentions and end of the administrations of Divine goodness unto the children of men, that the great object was the reconciliation and restoration of man into that state wherein he is capable to worship, serve, and enjoy God. In the answering of the queries I was much opened in free counsel in the liberty of Truth.

Next day proceeded in company with Edward Brooke and John Pennock to New Garden monthly meeting,—and laboured to guard them against formality in religion,—and to press the necessity of coming to experience its spirituality and vital substance.

On sixth-day attended Nottingham monthly meeting in company with Edward Brooke, whom we met at George Churchman's. My mind was exercised with regard to the necessity of having the mind opened properly to view those objects which are of importance to our comfort and happiness. In regard to the queries, much was opened in free counsel and advice to the people.

On seventh-day attended Little Britain monthly meeting, and was engaged to bear testimony to the spirituality of the gospel dispensation,—that we were placed as witnesses to bear this testimony unto the



world; and the necessity there was for us to be so exercised as to partake of that nourishment and strength which alone can enable us to stand faithful to this and other important testimonies. In the discipline, was much opened in free counsel. Parted after meeting with our friends Edward Brooke and John Pennock, whose company was agreeable and edifying. At Nottingham and Eastland, Edward was opened in much gospel communication.

On first-day Thomas Furniss accompanied us to Doe Run meeting, where I was exercised in heaviness; but at last was enabled to call their attention unto the great advantages we enjoy; that every mind might come to be taught of the Lord, and partake of that peace and enjoyment into which his teaching leads. As I proceeded, I felt my mind gradually clothed with the increasing influence of Truth, which seemed to have a reaching effect on some minds; and I was comforted in believing there was a remnant present who were disposed to yield to the feeling and impressive teachings of Truth. Dined at Joseph Hood's, who conducted us to Daniel Lukens's, where we met with John Baldwin and lodged.

Next day attended Fallowfield monthly meeting, where my mind was opened with regard to the inscrutability of Providence—that he can work by means consistent with our conceptions and views, and also by means we cannot comprehend nor connect with their end: but that, however we may be unable to unravel the combination of circumstances which may surround us,—however we may be unable to trace the bearings and tendency of things,—of this we might be certain as it relates to the final result,—the counsel of the Lord will stand, and he

will do all his pleasure. That this consideration ought to operate as consolation and encouragement when surrounded with gloom and perplexity,—and that, however trying our situations may be, all things will work together for good to those who are engaged to walk in that path which entitles them to the peculiar care of Divine Providence. I was also affected with a view of those who had been brought from different and distant places to be gathered together in a church capacity, and felt desirous they might be so exercised as to receive the requisite qualifications to answer the intentions and designs of Providence by them.

On third-day, in company with Caleb Swayne, we proceeded to Concord Quarterly meeting, where was Jesse Kersey, Emmor Kimber, and Matthew Franklin. ✓ Matthew was engaged to delineate the relative and social virtues, as they ought to operate in private and public life, and that these virtues ought to be stimulated and properly directed by the aid of parents in very early life. Jesse concluded with supplication.

On fourth-day proceeded with Philip Price and Emmor Kimber to Caln; attended the select meeting, and was concerned to open a view of the importance and responsibility of our stations;—that some of us apprehended we were called upon to stand as mediums of the ministry of reconciliation,—that ministry which was designed to reconcile a transgressing world unto the economy of the gospel dispensation;—that others were placed in a situation to take care of those who are thus exercised;—and that it was incumbent upon all to abide in such a humble, watchful state as to partake of that help,

nourishment and strength which can alone enable to move forward in harmonious labour for the promotion and spreading of Truth.—Dined at Thomas Pim's, where my wife came to see us. On fifth-day attended Caln Quarterly meeting. Emmor and Jesse were engaged in extensive communications with regard to the necessity of individual faithfulness. On sixth-day went homewards, dined at John Jacobs', and reached home in the evening, where all was well.

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The following "Notes of a visit to the meetings composing the Southern Quarterly meeting," appear to have been made during the journey.

9th mo. 4th, 1816, I left home, being gathered into much resignation and quietude of mind,—and proceeded to Isaac Jones's, who had offered his service to accompany me in the visit. Next day, under a deep feeling of solemnity, I was favoured with the arising and spreading of encouragement to go forward. Took a solid and affecting leave of Isaac's family, and went on to Darby meeting, where I was drawn into a feeling sympathy with the weakness of humanity; in which a view was opened and expressed, of the necessity of daily recurrence to the Fountain of strength, that the mind may be furnished with ability to withstand the improper action of adversity and of prosperity, and be preserved through all trials and temptations, with a steady progress in religious experience. The people were also cautioned against depending upon self, or rising above that state in which they might receive the humbling impressions of Truth. Dined at Joseph Bunting's, and went on nineteen miles to Samuel Canby's at Brandy-

wine, where we lodged. Next day, we proceeded through Appoquinimink to Duck Creek, where we were kindly received by James Morris. After a time of free conversation, being drawn into silence, our attention was turned to the shortness and uncertainty of human life, and the necessity of becoming suitably prepared for our change. -Our views were then directed to the means by which we might become effectually prepared for that solemn period;—the causes which retard our progress in this necessary work were a little opened, and the necessity of watchfulness, diligence and faithfulness, was impressed.

7th. Attended Duck Creek monthly meeting. In the solemnity of deep feeling, I had to travail through much weakness and poverty, to reach the living spring of encouragement. On adverting to the causes of our weakness and leanness, the people were directed to the means of renewing their strength, and the communication closed with feelings of cordial encouragement to the exercised, travelling seed. The solemn impressions and humbling influence of Truth seemed to be sensibly felt, and I hope renewed encouragement extended to some minds. Dined with a number of Friends at James Morris's, and went home with Daniel Cowgill, near Little Creek. In the evening, after a season of free and social conversation, our minds were gathered under a humbling sense of Divine goodness, and encouraged to faithfulness and stability in our several places, in order that we might answer the intentions of a gracious Providence, both in regard to our spiritual progress, and in relation to our stewardship of outward blessings.

Next day, being first-day, the 8th, we attended

Little Creek meeting in the morning; where the language of encouragement and invitation was freely extended, and illustrated by the consideration that "all things are ready," and nothing is lacking or wanting on the part of Divine goodness. After encouraging the people to receive, embrace and improve the extension of free grace and mercy, we left them under a comfortable hope that some were, and others would be, brought to sit under their own vine and fig tree, where nothing can make afraid. After dining at Rebecca Hanson's, in company with Daniel Cowgill and wife, I was drawn into particular sympathy with Rebecca, under which I was led to express, "What is past cannot be recalled; what is to come, cannot be foreseen. The present time only is ours. A proper use of time, in the exercise of the means extended to us, will always contribute to our improvement and strength, and bring us forward so as to answer the intentions of that preparing hand which leads through mercy and through judgment."

In company with the above-named friends, we attended a meeting appointed at Camden at four o'clock in the afternoon. The house was full, being mostly of other societies. My mind felt low, and rather under discouragement. Being stripped of all ability, I was brought to the true place of waiting, and drawn into an humble dependance on the never failing power and virtue of Truth; in which my mind was opened into a view of the prophetic character of Christ, as a light to lighten the gentiles, and the glory of his people Israel: and I was enabled to exhibit a clear view of the gospel dispensation to the children of men; much to my own peace, and the apparent satisfaction of the people. The covering solemnity of

Truth was over us; and under a cordial feeling of the universal love of God to mankind, recommending them to the Word of his grace nigh in the heart, which is able to make wise unto salvation, I bade them farewell; wishing grace, mercy and peace might be multiplied unto them. Lodged at Jonathan Hunn's, eight miles from Little Creek. In the evening, in company with a friend who came in, we were drawn into quietness; and, under a sense of the power and virtue of Truth to support its own testimonies, encouragement to faithfulness was expressed; our own preservation and growth, as instruments, depending thereon, as well as the prosperity of Truth within our borders.

9th. Attended Motherkill monthly meeting; and was much exercised that the minds of the people might be brought into a state of nearness to the principle of spiritual life; and not rest in the letter of external knowledge. The necessity of yielding to the reception of that virtue and power which produces a change of heart, was also insisted on, as a necessary lesson for all to learn. Charles Osborne from Tennessee was there, and was extensively opened in gospel communication. We returned with him and John Cook to Camden, and spent the evening agreeably with our friends. Next day went with Elisha Dawson to his home at North-west Fork, where the day following we attended their monthly meeting. In the early part, it was dull and heavy, but the necessity of maintaining our ground; and endeavouring to advance forward in the work of Truth, was a little opened; and they were cautioned against resting in any past attainments, or sinking under improper discouragements. They were reminded that there is nothing

good in us but what we have received; and that there is enough and to spare in the Divine fulness: therefore in humble dependance thereon, there is encouragement for all. The communication of these views closed with feelings of tender sensibility and nearness of sympathy towards Friends. Dined at Mark Noble's, and in company with Anthony Wheatley, rode twenty-one miles to Easton, where we lodged at Robert Moore's.

12th. Attended Third-haven monthly meeting; and was opened into a view of the amiableness and utility of that religion which is pure; showing that it leads into present comfort, while it prepares for everlasting enjoyment. The necessity of submitting to its practical effects, was particularly urged; and encouragement extended to exercised and dedicated minds. Spent the evening at William W. Moore's with a number of friends; where much encouragement flowed to them, to bear the weight of their situation, correspondent with the meekness and dignity of Truth. Next day, we travelled about fifty miles to Joseph Turner's, at Cecil, and the day following attended Cecil monthly meeting. I was much bowed down in mind, being humbled with a sense of my own weakness. But under a renewed feeling of the continuation of Divine goodness, the necessity of this was shown to be in order to bring the mind to the Fountain of strength; and some encouragement was ministered.

On first-day, the 15th, in the morning we were at Chester Neck meeting; where the beneficial effects of the gospel were illustrated, and the way pointed out by which our minds might be brought into the possession of those effects; closing with a tender

ldress to the people of colour. Had a meeting at ecil at four o'clock in the afternoon, which was rge and comfortable. The nature of our dependant ate was opened; and that all the good we receive, : can enjoy, comes from God: the people were icrosofted and incited to receive and improve his odness, freely offered them. Next day, we travel- d fifteen miles through the rain to a meeting ap- inted at the Head of Chester, at eleven o'clock. was a small meeting; but the language of encou- gement was held forth: "Seek, and ye shall find: k, and ye shall receive; knock, and it will be opened nto you." Lodged at John Turner's, who accom- nied us the next day to Tuckahoe Neck, where we ad a meeting on fourth-day, the 18th. A number f the inhabitants of Denton village attending, the ouse was filled. Serious and deliberate considera- on was recommended as consistent with our reason- le nature. The want of serious consideration was own to be the cause that many become subjected , vanity and folly; and that deliberate attention is ecessary in order to become acquainted with our- selves, and to bring us into a situation of mind to eeive, recognise and improve Divine grace, or the perative influences of the spirit of Christ, to redeem s from evil, and bring us into the enjoyment of ood.

19th. We were at Tuckahoe meeting, which was nall as to Friends, but a number of the neighbours itended. The nature of spiritual worship was a lit- e opened, as the only medium of receiving spiritual enefits. The meeting closed with comfort and en- ouragement. Dined at Robert Kemps, and pro- ceeded to Choptank, where we had a meeting next



day, that was small and exercising; but I obtained some relief, yet left them rather with heaviness. Thence we went to Robert Moore's at Easton, who went with us to Bay-side meeting which was small. My mind was humbled under a sense of our weakness, and the continuation of Divine goodness. Some encouragement and consolation was felt and extended.

22d. We attended Third-haven meeting near Easton, which was large: but I felt weak and feeble.—The obstructing causes which prevent the mind of man from receiving spiritual strength, were opened; and the people directed to the means which are able to remove these causes. The necessity of becoming separated from evil, in order to be prepared for the enjoyment of everlasting good, was also held up to view. In the afternoon, in company with Robert Moore, we visited several families, to our own relief and their encouragement; and left Easton under a feeling of much sympathy and affection towards some of its inhabitants. Next day attended a meeting at Marshy Creek; which was small by reason of much rain. It was an exercising season; it being difficult to reach the pure witness through the external form. They were cautioned against trusting on outward regularity, without the internal work. The necessity of regeneration in our hearts was opened, and friends encouraged to faithfulness.

In company with Anthony Wheatly and his daughter, we attended North-west Fork meeting, which was pretty large and comfortable; being measurably gathered under the influence of Truth. My mind was opened in gospel communication, and the meeting concluded with feelings of tender encouragement. 25th, were at Centre meeting; in which I was open-

ed to show that the human mind possessed great powers of activity, and that it was necessary they should have a proper direction, by being subjected to a Divine, regulating, controlling power;—that pure wisdom was necessary to open and influence our minds, as well as to direct our steps and movements through life; so that our course might be under the direction of the light of Christ. The meeting closed with much cordial feeling and satisfaction; and we returned to Willis Charles's, who went with us next day to Milford. Dined at Gaulladette Oliver's, and attended a meeting there at three o'clock in the afternoon. It was rather small; but my mind was turned to consider the views and principles which give excitement and direction to our pursuits, and which contribute to form our dispositions and habits. The people were reminded that we ought to endeavour always to live so that we may neither be afraid nor unwilling to die. The youth were invited to apply themselves to seek after true wisdom to direct their steps aright, so that they might witness preservation from evil; and also cautioned against being drawn under the influence of specious politeness and fashionable manners, which prevent the mind from coming to the enjoyment of solid virtue and real peace.

27th. At Motherkill meeting, where I was led to hold up to view that whatever may be our private views, or individual pursuits, when our minds are brought into a state of calm reflection and serious feeling,—all will acknowledge that we stand under obligations to worship, serve and glorify God; this being the design and intention of our creation and redemption, and the means pointed out by which we

may fulfil the duties required of us, encouragement was extended to stand faithful to the redeeming power and virtue of the spirit of Christ. Dined at William Dolby's; and next day visited several families to satisfaction. On first-day, the 29th, we were at Duck Creek meeting, which was large and comfortable. The proper knowledge of ourselves was recommended;—the causes of deception were pointed out;—and the light of Christ shown to be necessary in order to bring us properly acquainted with ourselves. Faithfulness to the manifestations of this light, was particularly insisted on, as the all sufficient guide to salvation; and the meeting closed with feelings of encouragement. In the afternoon, we had a meeting at Appoquinimink, exercising and trying. Cautions were held forth against trusting in external enjoyments; and the necessity of having the mind brought under the regulations of proper discipline, in order rightly to receive, improve and enjoy the blessings of Divine goodness, was recommended to our close attention; that so we may know an indwelling with the pure principle of Divine light and grace.

On the 30th, we came on through Wilmington and Chester, and reached Jacob Maule's, at Radnor. Here I parted with my kind companion, Isaac Jones, he returning home. Next day, I reached my habitation, and found all well. In this journey, I was absent twenty-nine days, attended twenty-two meetings, and travelled by computation, about five hundred and forty miles.

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*Letter to a young woman in Delaware state,  
dated 11th mo. 1st, 1816.*

Esteemed friend,—From the interest thou manifested for our accommodation and comfort when in your parts, I have no doubt thou wilt be pleased to hear that we regained the place of our residence in safety and found all well. Isaac Jones often mentions thee as an interesting character, and we unite in feeling desires for thy encouragement in the way of well-doing. We earnestly recommend thy deliberate attention to the manifesting *principle*, or light of Truth, and desire thy stability and faithfulness to these manifestations. This is the only way whereby any can increase in strength, or become prepared for usefulness: and there is every where need for an increase of useful members. There is need for such an increase in the Southern Quarter. Since my return home, I often review our late journey through your country. While there is much to regret and deplore, there is much to encourage and console.—The pensive sigh and solitary tear on account of individual privations, are often absorbed in feeling sympathy with the situation of many Friends, scattered over the peninsula between Delaware and Chesapeake bays. Your discouragements are many,—your exercises and burdens great; but in union there is strength. Union of principle, union of feeling, union of practice; and union in faithfulness, will enable you to stand; yea, to overcome every discouragement, and to clear away obstructions to the spreading and progress of Truth.

*With this view I repeat my solicitude for thy stability and faithfulness. Thy mind has been convin-*

ced; thy views have been opened, and thy feelings warmed with the light and love of Truth;—why shouldst thou withhold a practical testimony to its simplicity? There can be nothing so ornamental as the possession of a meek and quiet spirit;—nothing so engaging as the kind assiduities of Divine love. The practical acknowledgment of the principle of Truth, the exercise of virtue, the calm benignity and complacency of piety,—will clothe the mind with an amiableness, and the countenance with an impressive appearance, far superior to the imitations of vapid politeness, or the most finished devices of gaudy dress. Reflect, my sister, deeply reflect on the force of example upon the human mind. Thou art surrounded by those who are young in years, and some of them may be influenced by thy example. Wilt thou teach them to fly away on the wings of vanity? Wilt thou leave them to wander in the flowery paths of deceptive pleasure and vain amusements? Or rather, wilt thou become a practical light to their feet, and example them in sobriety, in serious consideration, in simplicity, innocence and humility? There are many valuable young women within the limits of your Quarter, to whom thou might be useful, encouraging their progress in faithfulness, whereby a qualification might be increasingly witnessed for supporting the cause and testimonies of Truth.

The female character possesses great powers of sociability;—can they be applied to a better purpose than the promotion of virtue, of piety and of peace? How interesting the prospect, if those who possess cultivated minds would take the lead in a general reformation of manners and improvement in pro-

riety of social intercourse! How auspicious for human happiness, if our minds and conduct were thus brought to act on one another for the promotion of virtuous feeling and correct habits! I wish thy enlistment and progress in this noble and dignified concern.

With the communication of love to S. C., her sister and cousin, I would intreat your serious consideration of these subjects. I was pained to see such precious minds veiled with a fondness for such foppery of dress. I am sure if they would remember their pious preceptor, Joshua Maule, they would blush at their badges of vanity.

JAMES COCKBURN.

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*Visit to Burlington and Haddonfield  
Quarters, New Jersey.*

On the 29th of the 11th month, 1816, I left home under the influence of tender impressions, and next day, with Isaiah Bell for a companion, crossed Delaware and arrived at Benjamin Cooper's, where we spent the evening in agreeable conversation. My mind was favoured with calmness and tranquillity; in which I saw the necessity of being emptied of ourselves, in order to receive the impressions of Divine love, by which our course through life may be directed in safety.

1st of 12th month, we were at Newton meeting, where I felt much exercise, but was made sensible that the fountain of Divine life is inexhaustible, and that the streams of Divine goodness are continually flowing unto the children of men; so that all may partake of its refreshing influence, if willing to leave their hold on obstructing things. This heavenly

stream when received, gladdens the whole heritage, and gathers into one pure feeling, or baptizes into its own power, supplying every one according to their several wants. To attain this was the object of my concern. Next day, attended Burlington monthly meeting, where my mind was gathered under the quieting influence of Truth. This state was held up to view as a place of safety where no divination nor enchantment can prevail against us,—and where the mind may receive renewed supplies of refreshment, so as to be strengthened and qualified for fulfilling all our duties as members of the church. We dined at William Ridgway's, and were drawn into near and tender feelings of sympathy, under which expressions of encouragement were communicated.

3rd. At Chesterfield monthly meeting, where I was concerned to declare that whatever is visible is liable to change and decay; and that no permanent dependance can be placed on outward appearances. We are often deceived in regard to our external affairs; and even with respect to religious forms and observances. But all these things of an outward character must close with time. Death unveils us as we are; and then nothing can effectually avail the immortal soul, but regeneration of heart and sanctification of life. In the meeting for discipline, my mind was opened to communicate much tender advice and encouragement. After dining at Thomas Shotwell's, we had an opportunity of retirement, in which tender sympathy and encouragement were felt and expressed.

4th. Attended Springfield monthly meeting; where I was led to show, that though our weakness and wants are numerous, they are often produced, and

increased by ourselves; and this is because we turn away from the power and ability that is placed within our reach. But by receiving and obeying the spirit of Christ, freely offered us, we may find an effectual means for our help and redemption. Here also I was much opened in freedom of advice in regard to the discipline. Next day, we were at Mount Holly monthly meeting; where I was subjected to a feeling of great weakness, and was engaged to open some of the causes of these feelings, with a word of encouragement to those who are brought under a sense of their own weakness. I had also to speak of the dangers attending a weak, but insensible state, and was favoured to point out the means of help even to such. A sense of Truth arose and prevailed in the meeting. In the meeting for discipline, the people were directed to review the progress of human and religious society; by which it may be seen that amidst all the revolutions of time, Truth remains unchangeable and immovable; and is able to support and give effect to its own testimonies. This afternoon we rode to Job Haines's, where we met with Samuel Comfort and John Brown from Bucks county; and next day attended Evesham monthly meeting. Under a sense of the gathering power of Truth, I expressed a belief that Divine goodness stood ready to begin, carry on, and in due time finish a good work in every mind. I was also engaged to open the way of receiving good,—the nature of its operations, as well as those causes in us which obstruct or promote its blessed work in our minds. In the discipline, felt much freedom to direct the attention of Friends to examine the ground and foundation of things. Obtained liberty to visit the women's



meeting, where I found near access to their minds, and was engaged to call their attention to a view of the blessings conferred on us; and to show that these ought not only to excite humility and thankfulness, but dispose the mind to make a right use of the gifts of a gracious Providence, by giving them a proper direction in assisting and relieving those who are in straits and difficulties. I felt much peace in my labours, under a belief that my mind felt the weight of the exercise in both meetings.

On the 7th, we attended Upper Evesham monthly meeting; in which I opened a view of the proper state of the human mind, as being passive in the reception of Divine impressions, but active in yielding obedience to these impressions when received; that thus co-operating with the Divine will, a right direction may be given to the mind, so as ultimately to form an upright character. I was also engaged to hold up to view, the necessity of guarding against forming improper habits, and of frequently examining the bent and progress of our minds, by the light and standard of Truth. In both meetings for discipline I was also favoured with openness of communication, much to the relief of my mind. Next day, being first-day, I attended Moorestown meeting; and was led to state that God, being the source of all goodness, our minds must be turned to him to receive good;—that as to him we owe our being, so it is necessary the spring of all our actions, moral and religious, should flow from him, so that we might know that in him we live, and move, and have our being. Dined at Hinchman Haines's, and had a large and comfortable meeting at Cropwell in the afternoon. The owning influences of Truth seemed to

gather the minds of the people into a situation to receive its testimony.

9th. We were at Haddonfield monthly meeting; where I was much exercised for the arising of Divine life. The people were called to the necessity of yielding to the gathering influence and power of the gospel. A solemn feeling seemed to spread, and under its covering the first meeting closed. I asked for and obtained leave to visit the women's meeting for discipline, where I was favoured with free communication. Dined with Sarah Cresson, and lodged at Benjamin Swett's, who went with us next day to William Rogers's at Evesham.

On fourth-day, the 11th, I attended the Quarterly meeting for ministers and elders, at Evesham. Much counsel and advice was extended; Truth rose into dominion, and its testimonies had free course. Next day, the Quarterly meeting for business came on, in which my mind reposed in silence. The expression of concern rested on Thomas Hawkshurst and Richard Jordan.

13th. Had a meeting at Vincent-town. In the midst of weakness, the encouraging promises of the gospel were opened, and free invitation extended to all:—closed with comfort and consolation. Next day, had a small meeting at the Mount meeting house; yet gospel doctrine opened for communication in its simplicity, and under its tendering influence. Some minds seemed affected and I hope were renewedly strengthened. The day following being first-day, we were at Mount Holly meeting; in which I was humbled under a sense of weakness. But light arose and opened several interesting views, which were delivered in a weighty and impressive manner, tho'

in much simplicity; and a general solemnity of feeling appeared to cover most of our minds—Dined at Samuel Carr's, and went thirteen miles to an evening meeting appointed at Bordentown. It was favoured, and closed under the owning and satisfying influences of Truth. Next day we proceeded home.

Not long after his return from this visit, James Cockburn met with a close trial in the death of his wife Isabella. Having no children, and only himself to provide for, it appeared best to dispose of his house and farm. He then engaged under Lewis Wernwag, as superintendent of the building of a bridge over the river Susquehanna, near the mouth of Connewingo creek; and was recommended by certificate in the 4th mo. 1818, to Nottingham monthly meeting. No account is found among his papers of any journey in Truth's service, for about three years; and some of his friends were concerned lest the duties and confinement connected with his new employment should hinder or lessen his religious usefulness. It is believed his steady example and deportment among the mechanics and workmen had a salutary effect; and when released from the care of that business, with the approbation of his friends he made the following visit.

*Notes of a religious visit to the meetings of Friends constituting Baltimore Yearly Meeting.*

On the 2d of the 6th month, 1821, I left home in a quiet and tender frame of mind, with that feeling which is represented by having neither purse nor scrip;—called on Joshua Husband, who had agreed to accompany me in the visit so far as way might open; and next day, being first-day, we were at the

Forrest meeting. I endeavoured to impress on the minds of those present the necessity on our part of complying with the conditions of the gospel promises, in order to receive the Divine blessing in their fulfilment. Being favoured with free and easy access to the people, I left them in peace. In the afternoon, we proceeded to Fawn, and lodged at Richard Webb's. 4th. Attended Deer creek monthly meeting, held at Fawn. It was somewhat dull and exercising at first, but I obtained relief by endeavouring to show that all the requirings of Truth were consistent with its own nature. Also opened a view of the necessity and advantages of yielding obedience to these requirings, as manifested in the heart, in order that we may progress forward to a situation wherein the new commandment comes to be written on the table of the heart, to *love one another*; and thus come to witness the perfection of our nature. Was also engaged to encourage the youth to faithfulness, as the only means of obtaining qualification to support the testimonies of Truth.

On the 5th, we attended Little Falls monthly meeting; rather dull and heavy; but Truth at length prevailed, and the causes of heaviness were pointed out. The power and virtue of Truth were illustrated in the gathering and preservation of the society of Friends, and sustaining them under sufferings and trials. The people were also reminded that the same wisdom, power and goodness remain as ready to help and preserve as ever—and the youth were directed to it as the means of their preservation. Next day, we were at Gunpowder monthly meeting; in which I was favoured to open to the view of the youth, the beauty and advantages there were in the Truth; and

also to point out the means by which this beauty and these advantages might be obtained. I was also led to caution some of those more advanced in life, not to trust in outward appearances, but to press forward to the mark of the prize of our high calling in Christ Jesus. Obtained entire freedom of mind, and left them under those feelings which humble and tender the heart. Dined with Mordecai Matthews, and then proceeded seventeen miles to Baltimore; where, on the day following, we attended a meeting for the Eastern district. The concentrated language of my mind was, "Train up a child in the way he should go, and when he is old he will not depart from it." Opened the nature, and urged the exercise of parental, filial and social duties, and insisted on these as means which Divine Providence will bless for our own increase,—the preservation of the youth, and for producing successors in the Truth. Was favoured with a clear testimony under that humbling influence which unites the minds of speaker and hearers in tender sympathy.

On the 8th, attended Baltimore monthly meeting; in which I was favoured with a clear, open testimony from the declaration, "Obedience is better than sacrifice;" showing that christian obedience is inseparably connected with christian progress. Its happy effects were illustrated, in the view held up that by walking in the path of obedience, the faithful will all meet in the same exercise, the same enjoyments, and they will produce the same good fruits. Thus the path of obedience leads into oneness of feeling and spirit,—gathers out of every thing that would retard our spiritual progress, and brings into the harmony and consistency of the Truth. In this way,

Zion comes to put on her beautiful garments, becoming the praise of all the earth.

9th. Had an appointed meeting at Elk Ridge; where I found easy access to the minds of the people, and was engaged to open the beauty and advantages of sincerity and integrity, as applicable to private feeling, and to our moral and religious character. Without sincerity, no progress can be made in religious experience; for "as a man thinketh in his heart, so he is." After viewing the iron works and cotton factory, we went on to Sandy Spring, and were at their first-day meeting, which was pretty large, but rather laborious. Our responsible situation was held up to view, and the need of our improving every blessing. Faithfulness was pressed home as the necessary means of realizing the advantages of Truth. Some relief was obtained and the testimony seemed to be received. Dined with Roger Brooke, and visited Fair-hill school, belonging to the Yearly Meeting. About forty-three children were there; to whom free and open counsel was extended in a way adapted to their capacities. We had also a select opportunity with the superintendent and teachers to our encouragement, comfort and strength.

11th. Had a meeting at Indian Spring, which was attended by many of the neighbours. I was concerned to hold up the necessity of seeking the Lord whilst he is to be found, and calling on him while he is near; and to show the dangers of becoming neglectful and insensible of good; with pressing considerations arising from duty and interest, to induce our obedience to the voice of Divine requirements. I obtained relief of mind, and left them with peaceful feelings. Lodged at John Cowman's, and next

day rode forty miles to the Cliffs, where we visited a number of families, and attended meeting on the 13th. Many of other societies being present, my mind was opened in encouragement to them, from the invitation formerly given, "Look unto me, all ye ends of the earth, and be ye saved; for I am God, and beside me there is no saviour." The people were attentive, and seemingly affected with the views held up to their consideration.

On the 16th, had an opportunity in J. Richardson's family to much satisfaction. He freely expressed his good will to the principles of Friends; and signified his intentions of letting his negroes go free, and also of allowing them some compensation for past services. We encouraged him in his resolutions, and left him in much tenderness. Went on to Washington, and next day were at meeting there; in which I was favoured with a feeling of that love which produced the concern of visiting my fellow professors; and I experienced great openness and freedom in communication; showing the necessity of an experimental progress in the Truth, and of coming forward to experience the mind washed and purified by the spirit of Christ; because unless he wash us, we can have no part in him. Had a meeting at Alexandria in the afternoon. The people were cautioned against resting in an easy, complaisant way, in the observance of outward forms; and shown the need of coming to experience a being engrafted into the true vine in order to show forth the fruits of righteousness, and gain admittance within the gates of the new Jerusalem.

18th. Left Alexandria, and travelled forty-five miles to Asa Moore's at Waterford. Next day, vis-

ited some families, and the day following attended their preparative meeting, which was large. I felt much openness in testimony concerning the nature of man, and the proper action of the principles of our nature. Encouragement extended to all to hold fast that which is committed to our trust, that none may take our crown. Left them easy and quiet in mind, and went to Goose Creek; lodged at Bernard Taylor's, where we met with Elizabeth Coggeshall.

On the 21st, attended Goose Creek preparative meeting, which was large. Felt the solemnizing influence of Divine power to spread over us, and bore testimony to its virtue, to the relief of my own mind. Elizabeth Coggeshall appeared in a testimony of tender encouragement to an exercised remnant; and Truth seemed to gain the ascendancy with the people. In the afternoon, we had an appointed meeting at South Fork, which was large and mostly made up of other societies. Found free access to their minds, and called their attention to the declaration of Jesus Christ that "man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Adverted to the proper nature of man, as he was created; and showed the necessity of partaking of the Divine wisdom, power and goodness to enable us to answer the intention of our creation, and to qualify us for the exercise of piety, virtue and the enjoyment of good. I obtained entire relief of mind, and a general feeling of satisfaction seemed to prevail. Next day proceeded over the Blue Ridge, and crossed Shenandoah river to Winchester. Lodged at Samuel Brown's; and the day following travelled twenty-five miles to Dillon's Run, where we stayed at Richard George's.



24th. Being first-day, we were at their meeting, called Dillon's Run. The house was filled, and free counsel and encouragement extended;—I endeavoured also to impress their minds with feelings of confidence in Divine protection and blessing; showing that none are excluded from the one, nor deprived of the other, except those who wilfully withdraw from the one, or refuse the other;—and that every situation in which we are placed by the providence of God, will be blessed, if we are faithful on our part. Left them with tender desires for their preservation and improvement, and returned eighteen miles to Back Creek, where we had an appointed meeting next day. Many of other societies were present, and it was rather laborious and dull: but through persevering patience, at length freedom and clearness was obtained, and I was enabled to open several states and conditions:—causes of general weakness and declension were shown, and the means of help explained;—encouragement was extended to all to persevere in well-doing, so that weakness may be overcome, and ability received to resist evil, to the overcoming of the weaknesses and infirmities of our nature, so as to be brought into the enjoyment of good. Dined at Stephen Taylor's, and went on to the Ridge where we had a meeting on the 26th, to which came Elizabeth Coggeshall and Ann Shipley. I was concerned to open to view the progress of good and evil in the human mind, and the consequences of both, together with the necessity of faithfulness and stability of mind in order to advance in goodness. Elizabeth appeared in supplication at the close of the meeting.

27th. Had the company of E. Coggeshall and A. Shipley at Winchester meeting, which proved a time

of favour, and of renewed visitation to some minds. Testimony was borne to the goodness of God; and a free invitation extended to all to yield unfeigned obedience to the tendering impressions of Divine love. Ann Shipley closing the meeting with supplication, our minds were drawn into nearness of unity one with another. Next day attended Hopewell preparative meeting which was large, but unsettled, by reason of many looking out for words from the preachers. They were cautioned against looking to or depending on man, and showed the nature of spiritual worship, and the benefits and consequences resulting from it. E. Coggeshall followed in the same exercise, and was much favoured to declare Truth's testimony among the people, warning slave-holders against robbing the oppressed of their wages, and spending their labour in vanities. A general solemnity prevailed, and good impressions seemed to be made on the minds of the people. After meeting, we parted with E. Coggeshall and her company in much tenderness and good will on both sides; having been together at four meetings. Parted also with our Winchester friends who had shown us great kindness, and went on four miles to Thomas Wright's to dine. Thence with Abraham Branson for a guide we went on to Anthony Lee's that afternoon. The day following, had a meeting at Middle Creek, which was favoured with the solemnizing, strengthening and edifying influence of Truth. Much encouragement was extended to the exercised remnant there, and the minds of Friends seemed much united in tender, consolating feelings. Left them in quietness and peace of mind. 30th. Had an appointed meeting at Berkeley, which was heavy and laborious; but I

was favoured to obtain clearness of mind, in a testimony that was close yet encouraging. Thence, crossing the Potowmac at Harper's ferry, we lodged at a tavern.

Berkeley meeting was the last in Fairfax Quarter, which reaches over a great extent of fine country. The land, water and air, being generally good, the people look healthy. But many of the meetings appear weak and languishing; yet a concerned remnant are scattered up and down, and these were often tenderly encouraged; the lukewarm and worldly-minded were pleaded with in love and good will, and all were incited to faithfulness, that they might become lively in their spirits and answer the design of Divine goodness.

On the 1st of the 7th month, we reached New Market, and attended meeting at Bush Creek. It was large, being first-day, and an open time for labour. I was led to speak of the necessity of exercising those means whereby we may become pure in heart: for "blessed are the pure in heart; for they shall see God." Without walking in the light that cometh from God, we cannot serve him acceptably, nor receive from time to time his especial blessing. Those who walk in the darkness of their natural wills cannot see God in the light of his grace, but stumble in errors which lead to death. The youth were tenderly exhorted to seek the Lord while he is near, that their steps may become ordered of him, to their own preservation and everlasting comfort. Dined at William Coale's; then rode sixteen miles to Robert Hatton's at Pipe Creek. Next day had an appointed meeting at Pipe Creek, which was small on account of the rain; but I found openness to bear a testimony

for Truth, on the importance of our minds taking a right direction under the influence of religious principle;—seeking the kingdom of heaven and the righteousness thereof, that all other things may be added in a way the Lord will bless. On the 3d, we rode forty miles to Baltimore, and next day reached home; having travelled by computation about five hundred and fifty miles, with satisfaction and peace.

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After remaining at home a few weeks, I set out on the 8th of the 8th month, in company with James Jackson, to finish the visit to Warrington Quarter. Reached York that evening, having travelled forty miles; and next day attended Warrington meeting, which was small, no notice having been previously given. In a feeling of tender sympathy with a weak state of society, I was led to open the causes of declension, weakness and spiritual insensibility; showing that they originate with ourselves, and increase against us by our yielding to the spirit of the world and living at ease, though in the exercise of outward form. The quickening influence of the spirit of Christ, as the means of our help, was shown to be necessary, in order that we may dedicate our all to the Lord's service. "Let others do as they will, but as for me and my house we will serve the Lord." Encouragement flowed freely to the Friends present, to press forward to the attainment of this experience, that they may become the means of introducing a revival of pure religion.

10th. Attended Newberry meeting by appointment. It was large, and many appeared thoughtful. Next day had a pretty large meeting at Huntington, and felt sympathy and good-will toward the people—

this was expressed in much simplicity, and I was favoured to open several states and conditions, applying gospel doctrines thereunto, in much freedom and openness. Truth seemed to prevail, and general satisfaction to be felt. The spirits of some seemed to be shaken and judged by the evidence of Truth, and I left them with peace of mind. On the 12th, being first-day, we were at Monallen meeting; and had open communication on the importance of improving the means of Divine grace, that we may experience an increase, and come to partake of the fruits of righteousness, peace, and joy in the holy Spirit.

13th. We went on by Shippensburg, Chambersburg and McConnel's-town, upwards of eighty miles, to Bedford; and thence twelve miles to Dunning's Creek monthly meeting; which was an open, satisfactory time. The doctrines of Truth appeared to have free course, and Friends were much encouraged in the love of the gospel. On the 16th, we travelled on through Newry, Nice's Valley and Sinking Valley to James Wilson's in Half-moon Valley, Centre county, being about seventy miles from Dunning's Creek. 18th. Attended Centre monthly meeting composed mostly of young people, and had a free, open time among them, to their encouragement and the relief and comfort of my mind. Lodged at Thomas Moore's; and next day proceeded on eighteen miles to Bald Eagle meeting at two o'clock. Many of the inhabitants attended, and the doctrines of Truth were opened to them. I felt tender sympathy towards them, and affectionately bade them farewell. Lodged at John Irwin's; and on the 20th returned to Thomas Moore's where I had left James Jackson unwell. 21st. We proceeded through val-

eyes and over mountains on our way homewards. Reached Thomas McMillin's at Warrington on the 23rd, and next day James Jackson felt most easy to return home. 25th. I attended the Quarterly meeting of ministers and elders, for Warrington Quarter, and was opened to hold up the nature and qualifications of gospel ministry. In these respects, love is the fulfilling of the whole law. Divine love is the proper element for minds dedicated to the promotion of Truth. Touched these subjects in a tender, feeling manner, and found peace;—directing all, ministers and elders, to keep near the living stream of gospel love and life, that the flock may be led to the true place of refreshment.

26th. Attended Warrington meeting, which was large. After a time of deep travail, I felt an opening to direct their attention to the nature of gospel promises, and how to attain their fulfilment to our several states and conditions. In proceeding, I found openness and clearness, and obtained peace of mind. Next day, attended Warrington Quarterly meeting, which was large, orderly and comfortable. I was concerned to recommend a close attention to the exercise of spiritual worship, as the alone medium by which an increase of strength can be obtained, and a revival of life experienced. Parted with many Friends in much love and tenderness, and lodged at Joseph Griest's. In company with Jonathan Jessop, I then came on to York, and was at their meeting on first-day, the 29th. Was favoured with the tendering influence of gospel love, and in the extendings thereof much encouragement and consolation attended my mind, closing my labours in this visit with *peace.*

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In the year 1822 James Cockburn returned from Maryland, and engaged in the weaving business in Philadelphia. He was recommended by certificate from Nottingham to Philadelphia monthly meeting for the Western district. In this city his residence continued to the close of his days, and he was concerned in the manufacturing business.

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On the 22nd of the 10th month, 1823, with quiet and retired feelings, I left home in order to attend Baltimore Yearly Meeting. After travelling by way of Fallowfield, Little Britain and Gunpowder, I reached Baltimore in the evening of the 24th, having been much engaged during the journey, in reflecting on the nature of intellectual life, and absorbed in movings of humbling and tender feelings. On seventh-day, the 25th, attended the select Yearly Meeting, in which, after a time of strengthening and cementing silence, several appropriate communications were delivered, adapted to the nature of select meetings. Next day, attended the Eastern meeting in the morning, and was made renewedly thankful in feeling the Divine invitation extended to a large congregation;—was also engaged to direct their attention to the Divine call, “Come unto me, all ye that **are** weary and heavy laden, and ye will find rest to your souls;”—endeavouring to show that we must obey the Divine call by coming unto Christ in our feelings and minds, and that we must walk with him in the path of obedience, in order to partake of salvation from sin, and enter into the full enjoyment of gospel benefits. In the afternoon I attended the same meeting, where came Stephen Grellette and J. Hubbard. Stephen was engaged to show the nature

and effects of gospel love on the christian mind, and tenderly encouraged all to press after its attainment.

27th. The Yearly Meeting met at ten o'clock, and was considered large. After the epistles from other Yearly Meetings were read, Edward Stabler opened a view which had occurred to his mind, in relation to the epistolary correspondence with other Yearly Meetings. The usual mode of appointing committees to draw essays of epistles, appeared to him to have settled in formality and often produced much heaviness and flatness;—while extracts from the general exercises of the Yearly Meeting were often lively and impressive; and he thought such extracts with some preface and connexion, might usefully supply the place of essayed epistles to other Yearly Meetings, as being calculated to convey to distant brethren a more lively representation of the real state of the Meeting. The proposal being rather new to most Friends, was discussed in a free and candid manner, but at length it was concluded to continue in the usual practice, at present. I dined at Isaac McPherson's, in company with John Livingston, a native of the same county in Scotland with myself. The relaxation of innocent conversation was pleasant and agreeable.

In the afternoon sitting, much time was taken up with seven different appeals—after which the minutes and certificates of Friends from other Yearly Meetings were read. Next morning the select meeting had another sitting at eight o'clock. After free communication of weighty counsel, the clerk produced and read a minute expressive of the exercise and concern of this Meeting respecting its several branches, stating that the true cause of weakness



among this part of society, appeared to be a  
ness or want of adhering to the Divine gift; a  
fering the mind to be drawn under the disques  
mixtures of the world. A diligent attention  
close indwelling with the gift was earnestly  
mended; and a copy of the minute directed to  
to the Quarterly and preparative select meeti

The Yearly Meeting was this day engaged  
consideration of the state of society by readi  
answering the Queries. Many remarks were  
and much counsel was extended in a lively  
and with much feeling. On such occasions, it  
portant to exercise our liberty in the Trut  
charity, under that restraining influence whi  
vents the mind from falling under the directi  
effects of creaturely affection.

On the 29th, the clerk produced and read  
ute, embracing a condensed view of the exer  
the meeting respecting the state of society:  
was referred to a committee to become the sul  
an epistle to the Quarterly and monthly m  
constituting the Yearly Meeting. In this r  
the cause of many deficiencies was traced to  
of that pure christian love, which purifies the  
and prepares it for the proper discharge of  
duty, leading and preserving in that path wh  
Lord will bless.

30th. I attended the Western meeting for w  
in the morning: the public communication in  
fell on S. Grellette, exhibiting a general view  
gospel dispensation, both in regard to outward  
festation and inward operation. In the aft  
and next day, the remaining business of the

Meeting was transacted in harmony and brotherly condescension, and the meeting closed.

In the 5th month, 1825, James Cockburn again entered into the married state with Rebecca Jobson, a daughter of Joseph Budd and widow of Charles Jobson of Philadelphia.

1827. Having passed through some trying circumstances in relation to the state of our religious society, I regret my not having kept a record of particular occurrences as they took place, which might have been useful to myself and others.

10th mo. 13th. I attended the committee of forty Friends, appointed by the general conference held in the 6th month last, to sympathize with and assist Friends in the several meetings throughout the Yearly Meeting. On sitting down with members from different parts of our Yearly Meeting, my mind was humbled and drawn into tender sympathy with the seed of life in a wrestling remnant who have travailed for the arising of Truth into power and dominion. Under this exercise, I was brought to recollect and mention the example of Jesus Christ previous to the fulfilment of the work given him to do. He retired whole nights apart into private places to pray; evidently showing the necessity of his followers frequently retiring into the Divine gift, and waiting for renewed qualification to be rightly exercised in every service.

On the 14th, I attended our meeting held in Carpenters' Court, where a number of country Friends attended, and divers testimonies were livingly borne to the operative influence of the light of Truth, as always held by us as a people. It was a strengthen-

ing and encouraging time, thus to meet with many of our former country Friends in love and near unity of spirit.

15th. About the tenth hour the Yearly Meeting assembled; men Friends in a large temporary wooden building erected for the purpose near Green and Fourth streets, and women Friends in Green street meeting-house. It was estimated that near two thousand men Friends were present, and about as many women. A sensible solemnity and tender feeling were witnessed, and the meeting appeared to be owned throughout by the Head of the church.

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At our monthly meeting in the 11th month, 1827, I opened a concern which had been growing in my mind, to pay a religious visit to the families of Friends within the limits of the Valley preparative meeting. This was united with by the monthly meeting, and I furnished with a minute to proceed in the concern as way might open.

On the 11th of 12th month, I attended Radnor monthly meeting, which was a solid and comfortable time; the spirit of the gospel prevailing in love and good-will to men. Submitted my prospect of visiting the families of the Valley preparative meeting, which was united with, and Stephen Stephens appointed to accompany me. Next day, feeling the superintending care of Divine Providence to be a ground of comfort and consolation, we entered on the visit. At R. W's, the stability of Truth was adverted to. Heaven and earth may pass away, but the word of the Lord endureth forever. In the family of J. S. it was held up to view that the help of the Lord is near his people, to soften the heart and regu-

late the disposition. At J. W's. Faithfulness in the Lord's work is necessary for our preservation and advancement in the way of Truth. S. S. jun's. A right preparation of heart is of the Lord. R. W's. Obedience to Truth manifested in the heart, and exhibited in life and conduct, is the way to peace and happiness. J. R's. Those who are endeavouring to comprehend all things in the natural understanding, may be always learning, but never able to come to the knowledge of the Truth.

13th. Visited W. C. and felt an impressive language, encouraging to faithfulness and perseverance—suffering the mind to be weaned from the fashions of this world which passeth away. At J. R's. The true enjoyment of our nature consists in the proper illustration of all our character as reasonable beings. Proceeded to Philadelphia, and next day attended the meeting of the general committee at Green street meeting-house. Received the reports of the sub-committees respecting their attending several meetings in New Jersey, which were satisfactory. Several subjects were opened for the consideration of the committee, in relation to the general and particular state of society. After a free interchange of sentiment, it appeared best to exercise our endeavours to promote our peaceable testimonies.

15th. Returned to resume the family visit at the Valley, and had an encouraging season in the family of W. C. Next day attended Charlestown meeting, which was heavy and laborious; but Truth assisting, I was strengthened to clear my mind. Visited four families, and the day following, nine others; thus continuing to the 23rd of 12th month, and having visited thirty-eight more, I attended the Valley meet-

ing, and was favoured to clear my mind among Friends collectively; accompanied with tender desires for their encouragement and welfare. Feeling myself released from the concern, I returned home in the evening, and found all well. My principal concern in this visit was to encourage and strengthen the minds of Friends, after a time of shaking, to cleave to the ancient Foundation which never can be removed. The openness and cordiality with which Friends mingled with my concern, was encouraging and comforting, and I felt glad in having stood resigned to the service.

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*Visit to the Quarterly and monthly meetings.*

The 27th of the 4th month, 1829, with the concurrence of our monthly meeting, I left home in company with my wife to visit the Quarterly and monthly meetings constituting the Yearly Meeting of Friends held in Philadelphia. Attended Abington monthly meeting, which was a tendering and satisfactory time, and Friends were encouraged. Next day we were at Byberry monthly meeting; wherein the nature of true charity was exhibited, and its general influences were felt. The day following, we attended Horsham monthly meeting, which was large and many of Truth's testimonies were revived.—Edward Hicks was there, and Friends were much encouraged. On the 30th, we were at Gwynedd, which was much larger than I expected; many young people having grown up since I was a member here, who appeared to feel an interest in the concerns of society. We returned home in the evening.

5th mo. 4th. Attended the Quarterly meeting of ministers and elders in Philadelphia, which was

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strengthening and comfortable. Next day, was at the general Quarter, held at Cherry street meeting-house; and the day following, attended Abington select Quarterly meeting held at Horsham: it was reviving and strengthening. Lodged at Jacob Kirk's, a friend in the ninety-third year of his age, who appeared to retain his faculties, and was very conversable. Next day the general Quarterly meeting was large and satisfactory.

On the 11th, attended the select Quarter at Wilmington; it was particularly refreshing and strengthening to Friends. Lodged at William Poole's, and were at the general Quarter next day;—a large meeting and satisfactory. Thence to Caln Quarterly meeting; where Friends were drawn near to one another in the feeling unity of Truth, and encouragement was administered. Mary Lukens, Margaret Hayes and others were in attendance. Next day we reached home; and on the 17th again set out and were at Chester meeting on first-day, where we met with Edward Hicks and had a large, satisfactory opportunity. Next day, attended the Quarterly meeting of ministers and elders at London Grove, and that for discipline the day following; they were comfortable encouraging seasons,—Friends appearing to be quietly settled in the accustomed relations of society.—After this large and favoured meeting, we returned home to our monthly meeting in the city, which afforded satisfaction.

24th. We took Moorestown meeting on our way to attend Burlington Quarterly meeting held at Crosswicks, the two following days; which were encouraging and strengthening opportunities, manifesting the care and zeal of Friends for supporting the order

and testimonies of Truth. We returned with Stephen Comfort to his house opposite Trenton, where we lodged; and thence proceeded to attend Bucks Quarterly meeting held at Buckingham. It was large, and though the weather was warm, it proved an opportunity of renewed refreshment and ended well. Jacob Ritter and Samuel Livezey, with divers other concerned Friends, also attended, and had good service.

We again left home on the 31st and were at Westfield meeting: next day attended Burlington monthly meeting held at Ancocas, which continued late. Thence to Chesterfield, Upper Springfield and Mount Holly monthly meetings. Some of these were comforting and encouraging; Truth's testimony rising over the weakness and infirmities of men.

6th mo. 10th. Attended Haddonfield Quarterly meeting for ministers and elders, where Friends were baptized into a sense of their weakness and feebleness as creatures often yielding to weakening causes; and in the renewings of heavenly virtue, encouragement and strength were experienced to speak comfortably one to another. The meeting for discipline next day was also satisfactory.

28th. Set out, and attended the monthly meetings of Chester held at Providence, Darby, Willistown, Concord and Wilmington. In some of these meetings testimony was borne to the unchangeable nature of Truth,—tenderness was felt, and condescension was manifested in transacting the concerns of society. We were next at Bradford monthly meeting, where the testimony of Truth flowed freely, tending to encouragement and faithfulness in the exercise of the Divine gifts conferred. Thence to Birmingham

monthly meeting held at Westchester, which was small, and much solicitude was felt for their encouragement, so as to experience a growth in the Truth. Thence we returned home.

7th mo. 31st. Had an open and satisfactory time at Richland monthly meeting, in Bucks county.—Next day, was at their select preparative meeting, which was encouraging. On first-day, 8th mo. 2nd, attended Plumstead meeting which was large and satisfactory. In the week following, we were at the monthly meetings in Bucks Quarter: in some of which Truth's testimony had free course, and the spiritual ministration of the gospel dispensation was freely illustrated. On our way home from the Falls, we attended Frankford meeting to satisfaction.

Again we left home on the 12th of the 8th month to attend Salem Quarterly meeting, which was large and very satisfactory. In the early part of the 9th month, attended the monthly meetings of Centre, Kennet, London Grove, New Garden and Fallowfield; some of which were large and satisfactory, and the testimonies of Truth flowed freely. In the 10th month we were at Evesham monthly meeting, where comfort and encouragement were felt among Friends.

In the 11th month, attended the Quarterly meeting held at Shrewsbury. Though comparatively small, the meeting was comfortable, and encouragement was extended to the humble, dependant, christian traveller. Friends appeared to conduct their business with propriety and in regular order. The public meeting next day was larger, and was a solid, satisfactory season. Some of the members of this Quarter live at the distance of ninety miles.

On the 11th of 5th month, 1830, I attended Had-



donfield monthly meeting, where encouraging language was held forth to the comfort of Friends.

22nd. Left home in order to attend the Southern Quarterly meeting at Easton in Maryland; too Wilmington meeting on the way, and reached the meeting of ministers and elders on third-day, where I met with John Comly and Halliday Jackson.—Though the meeting was small, it was a time of deep and tender sympathy, and Friends were encouraged to faithful perseverance as the means of strength.—The meeting for business next day was a cementing and refreshing season. In the public meeting the day following, gospel doctrine was opened, with free invitation to all to enter into and occupy the improvement of their own gifts. Took Chester meeting on my way home, and it was a satisfactory opportunity in which the testimonies of Truth were revived. In the 6th month, I visited the monthly meetings composing the Southern Quarter. Some of these meetings appeared weak, but I was encouraged in the prospect that a remnant would be preserved under a concern and care for the cause of Truth.

About the beginning of the 7th month, I received a note from my former friend Thomas Fleming of Edinburg—to which I wrote in reply as follows:

*Philadelphia, 7th mo. 5th, 1834*

Dear friend,—This day being appropriated by our city generally to celebrate what is called the national independence (yesterday the 4th being first-day) I recur in tranquil retirement to tender recollection of my native country, and homologate juvenile feelings and sensibilities with thee as a particular associate and friend. Thy memory must ever stand con-

nected with my recollections of Scotland:—I forget not my youthful associates. It would afford me great satisfaction again to have opportunity of exchanging feelings and sentiments with them. I much regret that a correspondence is not more punctually maintained between us. I have not heard from thee for seven years past, nor have I known where or how to address thee.

I remain in the same business, in Chesnut street west of Broad street. It is cause of gratitude to be able to acknowledge the enjoyment of a reasonable degree of health and comfort. I feel the approach of age, but remain active as ever, although with a diminution of strength. My mind is perhaps as vigorous as ever it was, though less dogmatic in its decisions. If the imaginative powers are less keen, the understanding is perhaps more discriminating, and the judgment more firmly established. If I am less sanguine than formerly, I am perhaps more settled in perseverance. If anticipation and hope flag, fortitude is better established, and I trust will accompany me down the stream of time, in the bosom of *resignation* to the operation of those laws applicable to our mode of being.

In regard to the manufacturing business in which I am still engaged, I have had to partake of the general difficulties connected with it. I made some money, but have lost the greater part of it, and never expect to accumulate much property. I rejoice that I have been able to sustain the very heavy depression of business without injuring my good name or credit. I have met all demands, and proceed in a cautious way. My family expenses are limited to about five

hundred dollars a year, which afford in a plain way all that is necessary.

Appearances on the face of the social community would indicate a considerable advancement in moral attainments. Charity should induce a belief in the reality of the appearances: but a nearer view and an experimental analysis will convince that "it is not all gold that glitters." I apprehend appearances may be assumed, where the substance is wanting; and that fashion may give the tone in promoting the exhibition of moral and religious institutions, which are capable of being converted into aliment for nursing that superstitious and implicit confidence, in the minds of the inexperienced, which in every age has become a foundation on which the despotism of church and state has reared itself. We have societies and associations of almost every description, instituted for the most specious purposes, and absorbing the public attention: while theologians are unremittingly endeavouring to promote by a concentration of all their energies, the incorporation of church and state. On this subject, as the friend of man, my mind is particularly sensitive; perhaps disposing to a jealous observance of the growing influence of clerical ascendancy.

On the subject of natural and religious rights, I shall leave an unequivocal testimony behind me, in a treatise entitled "A Review of the general and particular causes which have produced the late disorders and divisions in the Yearly Meeting of Friends held in Philadelphia." This work contains 281 pages, and cost me nearly eight hundred dollars for three thousand copies; many of which have been sent into the limits of the different Yearly Meetings on this continent, and some of them have gone to England.

I should like thee to have a copy of this work if I knew how to send it. Thou wilt there see the principles stated which I apprehended in early life, and I have been pursuing their recognition and development to the present time. I still consider myself as an observer, and inquirer after Truth. Should health and opportunity admit, I would like more fully to digest the perceptions and views of my mind, so as to leave them for the attention and consideration of my fellow-travellers through time. I feel my days passing away, and earnestly wish to dedicate the remainder in promoting the best interests of the human mind. The unfolding of our intellectual vision, under the perceptions of Truth, forms one great object of our being, and ought to be a primary concern of all to aid and assist each other therein.

I remain, dear friend, affectionately thy well-wisher,

JAMES COCKBURN.

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On the 12th of the 8th month, I attended Radnor monthly meeting; and a few weeks after, was at their first-day meeting on my way to attend Uwchlan monthly meeting. I was also at Sadsbury monthly meeting, which was large, and it was very satisfactory to see Friends so comfortably settled in maintaining the order of society.

9th mo. 10th. Left home and proceeded to Samuel Livezey's at Plymouth, where we lodged. The recollection of past feelings proved a source of present enjoyment, in the interchange of those sympathies so cordial to the sincere heart. Next day went on to Exeter, and thence winded our way among the Oley hills to Maiden Creek meeting, where we had a comfortable and strengthening opportunity to the

encouragement of Friends. Thence by way of Pottsville to Roaring Creek Valley, where we attended a small monthly meeting and had an exercising time; but by patient waiting some relief was obtained, and a tender feeling accompanied us to the close, which was grateful in a low state of society. Thence we travelled by way of Berwick, Wilkesbarre and Wyoming Valley, to Friendsville meeting in Susquehanna county, where we had a tender and strengthening season, to the comfort and consolation of Friends.—After visiting several families in the neighbourhood, we returned to Pottsville and had a meeting which was characterized by great stillness and decorum, and some interesting views were introduced to their consideration. Thence, taking Maiden Creek monthly meeting on our way, we reached home the 1st of 10th month, having been out on this journey three weeks, and travelled about five hundred miles.

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In the 6th month, 1831, I visited the monthly meetings constituting Salem Quarter, and in the 9th month following, those of Shrewsbury and Rahway Quarter. These were mostly small, and claimed my near sympathy with Friends, scattered over a considerable extent of country.

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The following essay of a letter, found among James Cockburn's papers, is without an address.

*Philadelphia, 3rd mo. 10th, 1834.*

Very dear friend,—Having been for several weeks confined by intermitting fever, my bodily powers are subjected to great debility; but my mind remains in vigour, quiet and tranquil. In the recollection of times that are past, thou art often brought near to my

feelings as one who took an early interest in my welfare, and as one who has deeply participated in the tribulations incident to our passage through time.

Thou knowest many years of my life were spent under the influence of a solitary and settled gloom. My present purpose is a little to analyze the conditions I have passed through, if peradventure it may be corroborated by thy experience, and rendered useful to our fellow pilgrims, or to those who may follow in the same path.

The organization of human nature certainly rests upon permanent and immutable laws, wisely adapted to our physical, moral and intellectual being. The recognition and observance of these laws, on the part of man, must constitute his conservative wisdom, and prove the surest basis of future comfort and enjoyment. Proper attention to his bodily constitution will greatly tend to preserve health, and increase muscular strength. The realization of equity and justice, in doing to others as he would they should do to him, invigorates the moral faculty, and disposes to a healthy tone of mental feeling, productive of virtuous action. By frequent retirement of mind and abstraction of spirit, the intellectual powers being unobstructed will freely imbibe the reception of good from its native Fountain. And thus, by revolving in the light and heat of the Sun of his system, man might fulfil his high destination in the discharge of his varied duties, and in an increasing qualification for devotional enjoyment in worshipping his Creator.

The above is a short outline of what I conceive to be the pristine position of man on the scale of being. The consideration of his actual condition seems to confirm the view I have taken. The complicated

mass of affliction and distress, which, under the agency of man, has rolled as a torrent over the abodes of human life, stands in my view as all-resolvable into the misapplication of the primary laws of his nature.

Embraced in the fundamental laws constituting humanity, the liberty of choice stands pre-eminent. Power of discriminating, judging and deciding, distinguishes the rational nature of man; the liberty of choosing, willing and acting, renders him a responsible agent. Thus constituted, according to the nature of his being, man possesses the power of misapplying the greatest good committed to him, and thus converting it into an evil. Moral evil results from the reversion of the moral law, inherently written in the being of man: it seems, therefore, a contingent effect of causes, unwisely and improperly directed. From this view, moral evil does not seem to have any separate or essential existence in itself. Being merely the effect of causes good in themselves, but illegitimately applied, it possesses no local habitation nor essential power of agency by virtue of any fixed principle. The origin and spread of moral evil appears, therefore to be dependant on human agency. Man's evil is generated within himself, and he may certainly overcome it with good, by recurring to the primary laws of his nature, which stand as a medium of access to the fountain of Divine Good. Evil being the reverse of good, can only be overcome by it. Balancing, or correcting evil with evil, only multiplies it: but overcoming it with good extinguishes it. Ought not this view to become the basis of all legislation, and civil jurisprudence? Alas! how little has been done to prevent crime! What enormities have been perpetrated to punish it!

But altho' the general systems of men are founded in error, and become consolidated by selfish interest in connexion with ignorant popular feeling and assumed power;—although the general body of human beings are subjected to great privations and such circumstantial distress;—yet the stream of Divine good, in its operation, is constantly cancelling the effect of evil, by secretly moving in every heart, softening its asperities, drawing it to contrition of feeling, and raising the devotional powers through the various symbols of external worship, towards a state of resignation and hope in the one Supreme Good. This view reconciles me to my species—I see every man as a brother, a partaker of the same privileges, and all through their different symbols of external worship centring toward the same enjoyment of immutable and everlasting goodness.

After the remarks made, I need not dwell long on my former conditions of life, wherein “melancholy seemed to mark me for her own.” My gloom and despondency probably arose from physical infirmity, moral defect, or intellectual weakness. By physical infirmity, I mean that nervous depression which operates as a distorted medium for the excitation of unequal apprehension and groundless fears. By moral defect, I allude to the want of sufficient fortitude, firmness and decision, to sustain the reversal of circumstantial affairs: and by intellectual weakness, I refer to the habit of implicitly receiving unexamined dogmas, and yielding to their influence in connexion with traditional, superstitious practices. These combined, or some of them, wove a web which long held my mind in bondage. Every approach to the true light tended to dissipate the gloom, although the



power of habit still indicated its presence. I am now fully satisfied, that whatever of darkness or incertitude I passed through, it originated with myself, and not from any unavoidable cause. Through all the changes which have marked my progress in life, I have always found the stream of Divine good to remain unchanged. My hope is therefore fixed, that when my last change takes place, the Fountain (of whose stream I have so freely partaken) will prove everlastingly unchangeable.

The Author of life and being must be immutable, without variableness or shadow of turning; and consequently whatever proceeds from him must be consistent with his essential attributes. However the understanding of the creature, from various causes, may become darkened,—or however the intellectual feelings may become blunted, the source of Divine good remains permanently the same. There cannot be in the Divine Being more favour at one time than another. This feeling belongs exclusively to the creature, who often ignorantly and unwisely attributes it to the object of worship. Alas! how dark, bewildered, and oftentimes how presumptuous, is man! When the causes of darkness subside, when obstructions are removed, the stream of benign good will invariably be found flowing in its native placid channel. The consolatory feeling resulting from this settled belief, inspires an ardent desire that all the sons and daughters of voluntary affliction may be drawn to the means of relief, cherishing and improving every internal motion of good, which eventually will prove to them the light, virtue and liberty of Truth. This will give joy for mourning, and gradually concentrate and strengthen the intellectual powers to control and

govern the mere animal feelings, as well as purify and refine the moral dispositions. Comfort and happiness can only be found in connexion with those primitive virtuous principles in our nature, which stand legibly written in the constitution of our being, as the ordinations of Supreme wisdom, power and goodness.

Being of late much relieved from fever, there seems some probability I may regain my usual strength.—With feelings of renewed gratitude to thee, and attachment to thy family, I remain thy friend,

JAMES COCKBURN.

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On the occasion of transcribing a part of the early history of his life about the beginning of the year 1835, James Cockburn made the following remark by way of introduction:

“In the fifty-ninth year of my age, I look back upon my past progress through life with feelings of calm tranquillity. If the mirror of my memory represents many circumstantial occurrences which tend to mortify and humble, it exhibits also the softening shade of uniform endeavours to do the best practicable under existing circumstances.”

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*To L. Griffith, St. Johns, New Brunswick.*

Philadelphia, 7th mo. 13th, 1835.

Esteemed friend,—Being drawn to reflect on thy present situation, I have repeatedly felt an inclination to communicate to thee such sensations as may arise in my mind towards thee on the occasion.—Having literally long experienced what it is to be a stranger, I can readily sympathize with thee under thy present circumstances. I am very desirous that

thy mind may be stayed and settled in that kind of due consideration which will greatly tend to guard thee against the disadvantages and dangers connected with being a stranger in so distant and isolated a district of country as that thou now occupiest; and that thou mayst appreciate all the advantages which a new and solitary position may afford. In estimating the dangers and advantages connected with occupying the place of a stranger, I principally refer to those moral feelings which influence and regulate our actions. An individual, being placed in a new and distant location, becomes entirely encircled with new trains of associates; and every circle in which he moves, must more or less affect his moral feelings, and those feelings insensibly prepare for action.—There are, perhaps, few inexperienced minds that can resist the impressions resulting from the continual operation of actions around them: hence the danger of being subjected to witness the habits of others who are more under the influence of passions or unregulated appetites, than reason or principle. An unwise compliance with, or yielding to, any habit which tends to infringe the purity of moral feelings, stands as a cause from which very many have had to date their deviation from moral rectitude and propriety, and consequent degradation and unhappiness.

These remarks will be obvious to thy understanding, and perhaps will be sanctioned by what thou hast already felt in being a stranger:—permit me now to draw thy attention to the advantages of being placed in a new and solitary situation. It cuts off from the lap of infantile repose—it neutralizes every previous dependance for the time being, and places the mind on its own resources—it brings into action every faculty

alculated to promote confidence in itself, and establish individual independence in relation to its proper sphere of action. A stranger, placed in the bosom of new society and awakened to his true condition, will naturally exercise particular attention to, and observation on the habits and manners of those with whom he necessarily associates. The powers of discrimination and understanding will be brought home to the judgment; and on this basis, resolution will come in to the help of moral feeling. Thus, the mind being stayed on its true centre of *moral purity*, will not only be preserved from deviation, but will advance in moral elevation, and habitual stability. This attainment, acquired by experience, greatly tends to open the whole mind to mental as well as literary improvement. In proportion as the mind comes to know itself, and depend upon its own resources for enjoyment, its energies will be unfolded, and it will readily seize upon the development of coincident circumstances, as furnishing the progressive means of practical and beneficial knowledge. With the acquirements of discriminating judgment, as applicable to the practicable intercourse and operations of life, the consolations of genuine piety are neither few nor small to the mind of the stranger. Truth is immutable—it is the effect of essential wisdom and goodness; wisdom, goodness and truth, form the pristine element of intellectual being; and amidst all the vicissitudes incident to local abitations, the rational mind responds to its native element, and finds an asylum in the bosom of its Father and its God.

Thus it may be seen that experimental devotion and practical piety stand connected with the proper exercise of the rational powers, and form a pedestal

on which the proper illustration and true dignity of the human character must ever stand. In confirmation of this view, recur to the precepts and say to the practice and example of Jesus Christ; they form a vivid illustration of the applicability of constitutional powers in their native element, to answer the intentions of the beneficent Creator. In the final scene of our holy Pattern, "He bowed his head (in token of submission to the Divine economy extended to the government of our nature) and up the ghost." Thus, connected with the right performance of our functional duties through life, it becomes our last office to die—the physical organization to be decomposed in the bosom of the earth from which it has been fed, and the spirit enshrined in its native element, returns unto God who gave it.

These views have been gradually unfolded to my understanding for thirty-five years past, when I removed from my father's house and the face of my kindred; and upon the whole, perhaps I have reason to be thankful that I experimentally knew the nature of a stranger.

To conclude, at present allow me to caution against those doubts and fears which generally, the infirmities of the flesh, and not unfrequently, in well disposed minds, settle into feelings of dismay and despondency. Let us endeavour to approach our Divine Original, in the light which cometh from him, and the shadows and darkness hovering over our mixed nature will flee away, and our minds can settle in an experimental feeling that our heavenly Father eternally remains to be unchanged Good.

JAMES COCKBURN

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*To C.-Moore.*

Abington, 6th mo. 12th, 1836.

Very dear friend, C. Moore,—The sympathetic emotions of my mind are often awakened and extended towards thee as a fellow traveller through the probations of time. My former associations and sympathies with thy family are deeply entwined with my recollective powers, and often awaken the sensibilities of my heart. By mutually participating in the cup of affliction, I hope we often meet in that oneness of feeling in which renewed refreshment is perceived to come from the Father of spirits. We are weak and helpless when afflictions assail us; but God remains unchanged in goodness and graciousness, and with the sensibilities produced by our trials and conflicts, rebaptizes us with a covering of his own spirit. Let us dwell under this covering—it will heal our wounded minds, and soothe to balmy peace. Let us endeavour to co-operate in putting on strength in the name of the Lord. In the midst of afflictive privations, let us cleave unto God as the fountain of goodness, and in the swellings of native sensibilities arising from our domestic or individual condition, Oh! let us lay hold upon the Divine attribute of graciousness. This calms inward emotions; this soothes grief; this consoles the heart; and Oh! this gradually works resignation thankfully to pass our ordeal of probation through time, so as to become prepared for peacefully passing into eternity.

A gracious temper will prove an outward defence, as well as inward consolation and enjoyment. Let our minds be clothed with it, as with a garment.—In this feeling we are drawn from ourselves, to sym-

pathize with our fellow creatures—we compassionate the circumstances of others; and, although they may at times appear to be in error respecting circumstantial affairs, a gracious feeling preserves us in love and good-will, enables us to bear injury without excitement or resentment, and submit to loss without repining. I am anxious thy mind may become thus shielded and defended, so as with cheerful serenity to enjoy the sweets of remaining comforts in undisturbed peace.

My health remains very delicate. The disease that must prevail at last, has a powerful means in the recurrence of fever—this renders one half of my time uneasy, and subjects the other half to great langour and debility. I am inclined, however, to move about all I can, in order to promulgate those truths of the gospel which seem far dearer to me now than the life of the body. A perception of the Divine compassion to men, and a feeling of the graciousness of God, seem to absorb all the powers of my being. This to me is gospel. This was the spirit of the immaculate Jesus. This seems to me to be the lamb of God which taketh away the sin of my worldly spirit. I may yet have conflicts—I rest however in hope that good cause I still shall have to praise God.

Affectionately thy true friend,

JAMES COCKBURN.

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*Memorandum of a Journey* in Montgomery and Bucks counties in the 7th and 8th months, 1836, in company with my wife and Isaac Griffith.

Left Philadelphia on the 23d of 7th month, and lodged at Joseph Jobson's, Cheltenham. Next day, attended Plymouth meeting to satisfaction, and the

lay following, visited several families. Thence to John Jacobs' in Upper Providence, and by way of Twynedd to Plumstead, where we attended the preparative meeting. I was enabled to extend such counsel and encouragement as opened on my mind, and left them with peace. On first-day, we were at the meeting lately granted to the Friends who reside in and about Doylestown, held under care of a committee of Buckingham monthly meeting. It was a satisfactory opportunity. Next day, we were at the monthly meeting at Buckingham, and so on, taking the other monthly meetings in Bucks county in course; in some of which I had free and open communication by which my mind was relieved, although under considerable bodily weakness arising from a renewed attack of spitting blood. From the Falls we returned by way of Bristol meeting on first-day, where some counsel and advice was offered to the youth; but the baptizing influence of the gospel was not so prevalent as at some other times. On the 8th of 8th month, we returned to the city, and set out again on the 13th to attend the Western and Caln Quarters. Were at Concord meeting on first-day, and next day reached the select meeting at London Grove, where I recognised a number of my friends, which was gratifying and reviving to my mind. On the 16th, attended the Quarterly meeting for discipline, which held near five hours, with abundance of communication. If it was all to profit, much good must have been done. Dined at Benjamin Swayne's, and lodged at Richard Barnard's. Next day attended Caln select meeting in the afternoon, which was a tender, encouraging time. The Quarterly meeting next day was small but satisfactory. On our way home, we attended the Val-



ley meeting to satisfaction, and on the 21st returned home.

JAMES COCKBURN.

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After this, it does not appear that he travelled much from home, except some short journeys into the country. It should, however, be noted that, as his state of health admitted, with the unity of Friends, he performed a very satisfactory visit to the families of Cherry street meeting (of which he was a member) during the summer of 1836. In this family visit, ample evidence of his gospel commission was furnished to many minds, especially of the younger class; and it is hoped this his last labour of love will not soon be forgotten.

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JAMES COCKBURN departed this life in Philadelphia on the 25th of the 3rd month, 1837, in the sixty-first year of his age; having endured a lingering illness with consumption of the lungs in much meekness and patience. His mind appeared to be sustained with fortitude and resignation, in viewing his approaching dissolution; and the innocence and peace which he enjoyed were manifested by the cheerfulness and calmness which he evinced during the progress of his wasting disease. He several times expressed to those who visited him, that his mind was centred in peace, and he felt an evidence that all would be well with him. He also mentioned that his outward concerns were satisfactorily settled, which was cause of much thankfulness to him.

Thus, whatever clouds or gloominess may have attended his path through life, his sun appears to have set in brightness. His labours in the work of the ministry have left many seals of evidence in the

minds of survivors; especially in some of his latter journeys, that he was Divinely clothed with the gospel spirit, and fervently laboured to promote the cause of Truth and righteousness.

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In concluding these Memoirs, the following Essays written at different times, are thought worthy of preservation.

*Thoughts on the Education of Youth.*

Perhaps there is no object more important in itself, or standing connected with a greater number of interesting considerations, than the proper education of youth. By proper education, I mean the union of correct and upright example, with reasonable, prudent and firm discipline,—combined with the exercise of those means, calculated to open the views of the mind—to give proper excitement to idea,—afford correct stimulus, direction, and object to pursuit,—energy and effect to application and perseverance, and, by every possible means, to communicate a vigorous and healthful tone to the general powers of intellect. An education of this kind, under the opening influences of religious principle, could hardly fail to be productive of salutary and beneficial effects. Salutary and beneficial to the child or pupil; salutary and beneficial to the parent or preceptor; and salutary and beneficial in relation to the interests of particular and general society. This three-fold view of the advantages of a proper education, I hope will appear of sufficient importance to claim the particular attention of every parent and preceptor; nor be deemed by any, inconsistent with the nature or progress of true religion. To enlighten the human mind; to

correct its errors; to meliorate its moral nature; to improve, qualify, and sanctify its intellectual powers for celestial enjoyment,—are objects which stand firmly and unalterably embraced in the nature of gospel design. Next to the influence and agency of the Spirit itself, whose office it is to enlighten, rectify and redeem the mind of man, what can be more promotive of the attainment of these objects, than the extension and reception of a proper education?—an education addressed to the reasonable principles in our nature—illustrated by correct and upright example—confirmed and rendered effectual by the benign operation of religious principle. May we not reasonably hope a Divine blessing will attend our endeavours in these respects; enabling those who sow, and they who reap, to rejoice together,—to rejoice in the conscious discharge of mutual duty—to rejoice in the mutual reception of that cordial sympathy which will always more or less cover minds harmoniously engaged to promote the interests of Truth.

In turning our attention to the advantages of a proper education to the child or pupil, we may remember a testimony left on record by wisdom itself, extended through a mind particularly conversant with the theory, operation, and action of the human faculties. “Train up a child in the way he should go, and when he is old he will not depart therefrom.” So great is the power of habit, grounded on early impressions in the human mind, that they seldom or never become wholly obliterated. There is reason to believe that virtuous habits, founded on early impressions, have often long retained individuals from the paths of impropriety and irregularity, even after the obligations of principle had

become relaxed on the mind. There is little doubt, even after virtuous impressions and habits have become considerably effaced, they have yet operated as the means of recalling the deviating footsteps of many an unhappy wanderer. Allured by the soft blandishments of sense,—by the deceptive appearances of things,—many a virtuous youth has been overtaken and led in the pursuit of idle or dissipated pleasures: the dark cloud of vice has been ready to gather around, and cover him forever from the radiance of virtue; when lo! in the calm of solitude his recollective powers have been aroused,—he hath remembered the days of other years,—remembered the purity, innocence, tenderness and softness of former feelings;—he hath contrasted his past, with his present situation, and being met with as in a narrow place, the convicting evidences of Truth have shined with irresistible power in his understanding, and subjected his will:—the tear of contrition has relieved his swelling bosom and aching heart;—his intellectual powers and moral nature have yielded to the renovating influence of religious principle;—to virtue and piety he has dedicated the remainder of his days. I hope this is no illusive or exaggerated representation. If we could penetrate, or uplift the veil which covers the wide spread ranges of human society, I am persuaded we might see a numerous train of individuals progressing in some one or other of the stages of this representation,—so varied and extensive are the means capable of acting on the human mind, or standing as a medium through which Divine goodness may possibly act. Thus the conscientious parents' and preceptors' care and labours are often like bread cast on the waters, found after many days.

*Reflections.*

God being essentially and immutably independent and happy in himself, could have no other object in the creation of animated nature, and his rational creatures, than the display and spread of his goodness. Man, therefore, was created in the goodness of God. In the extension of this goodness, he is also preserved through the various changes and vicissitudes of life, until its close. Goodness being the native element of the human mind, doing good must be the certain means of producing the comfort, enjoyment, and happiness of the present modification of our being. The moment we turn from goodness, either through fear of some supposed impending inconvenience, or from some new or novel attraction, we are in danger, sooner or later, of interrupting our satisfactory progress through the varied and mixed scenes of life.

A steady adherence to a good feeling, will lead to a good practice. A good feeling and a good practice, embrace all that is engaging, pleasing, and lovely, in our social converse, in the fulfilment of our private and official duties. The functions of official duty ought to be particularly regarded, and conscientiously fulfilled; but private feeling and social enjoyment are not to be neglected, nor unduly repressed. The affections of the heart are a sacred deposit, requiring the continued exercise of virtuous perseverance for their defence and safety. On the stability of our virtuous attachments, much of our comfort and enjoyment in life depends. Hence the paramount importance of daily feeling our minds to be in their proper element, with a constant reference unto God as the fountain of goodness. This will open and awaken

ll the sources of practical devotion, which will prove never-failing support through the varied scenes of future life.

*On the death of his wife Isabella Cockburn.*

Written soon after his removal to superintend the building of Connewingo bridge over the Susquehanna.

In Connewingo's solitary vale,  
Dark its horizon as my widow'd state,  
The dormant muse recalls her plaintive lays,  
And, weeping, pours my mournful strains of woe  
At sensibility's pure, sacred shrine.

Come, melting softness, charm of other years,  
Unloose the fastness of each aching nerve,  
And through the arid waste of desert mind  
Pour tender feelings heart-relieving stream,  
And wake the energies of soothing song.

Heaven in its love expression gave to man,  
T' increase his joy, or mitigate his pain.  
Expressive piety is gratitude;  
Sincere, expressive kindness,—virtue pure;  
Expressive joy gives zest to social life;  
Expressive grief relieves the swelling heart,  
And gives to woe its tributary tear;—  
The pious tear which lifts the soul to heav'n,  
And meliorates—refines her rising powers.

Long have I drunk of sorrow's bitter stream,  
And mourn'd the awful scene of love expir'd.  
Conjugal love,—source of domestic bliss,  
Has with Is'bella fled my fond embrace,  
And left a painful void.—  
No pleasing view, nor social joy appears,  
To cheer the dark horizon of my path,—  
Dark as this vale with midnight's sable clouds.

In gloomy scenes, her smile was more than light,—  
 Is'bella's smile gave love, and peace, and joy.  
 Reversion press'd her closer to my breast,  
 And at her smile stern fortune seem'd serene.

On Schuylkill's verdant banks, in rural ease,  
 The sadd'ning glooms of other years were lost;  
 Prosperity's enliv'ning, cheering ray,  
 With her shed lustre round domestic joys,  
 And wing'd on hope my distant, fleeting view.  
 Ah! transient radiance on a cloud so dark—  
 In which I saw her last, her closing scene.  
 In vain the bleating flocks and herds increas'd,  
 The fruitful fields with plenty smil'd in vain;—  
 I saw her wither in meridian bloom,—  
 Death call'd her hence, the solemn stroke laid waste  
 With me the rising germ of every joy.

The sad presage she felt, and o'er me sigh'd,  
 With mingling resignation,—pious love;  
 Her silent, peaceful look deep pierc'd my heart,  
 And wak'd each thought to deeper, hidden grief.  
 With tender care she calmly strove to soothe,  
 And lead my mind to resignation's peace.  
 Oh! sacred relic of her mind refin'd,  
 Spread thy calm mantle on my troubled breast,  
 Nor longer let me sighing mourn in vain.

In awful death's embrace she smil'd in peace,  
 Then wing'd her flight to scenes of lasting bliss.  
 Lo! on yon azure cloud she seems to write,  
 "Grieve not for me—be pure as I am pure,  
 And follow me. Fear not the vale of years—  
 Nothing is dark beyond the silent grave.—  
 Death is the opening of eternal day.  
 Time has its joys,—tho' mix'd with bitter woes—  
 Eternity is lost in bliss supreme."

O God, transcribe this lesson to my heart,  
And raise my drooping mind to stand erect  
Upon its proper base, the Rock of ages.  
Why should I sigh alone, nor cease to grieve?  
This leafless grove, when spring returns, will smile,  
And nature's varying seasons as they roll  
Bid cheering hope speak comfort to my soul.

As nature changes so does human life.  
So Isabella chang'd. In early youth,  
She like the lily of the vale arose,  
By virtue's sun matur'd in riper years;  
But withering with disease, she fell ere noon,  
And gave her charms to mingle with the dust.  
Her pure, unchanging mind—above all change,  
Now wings all space,—reads all creation o'er,  
And hymns eternal praise in endless love.

On me the mundane elements still shed  
Their varying lunar beam,—and various, still,  
The keen emotions of my throbbing breast.  
O thou, who organiz'd my every sense,  
And bade the moving universe arise,  
Beam on my mournful heart the genial ray  
Of thy eternal Truth,—that through all change  
I may forever gravitate to Thee.

JAMES COCKBURN.

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The letters of James Cockburn, published in the preceeding *Memoirs*, have been taken from the original essays, or rough drafts, found among his papers. This, with some verbal corrections in transcribing, may account for any variations that may be noticed when compared with such as have been preserved by the persons to whom they were addressed,



## MEMOIRS OF ELIZABETH DRINKER.

As part of the object of this miscellaneous Work is to preserve in remembrance the characters and labours of such individuals, who, through obedience to the light of Christ inwardly manifested, have endeavoured to promote the cause of Truth and righteousness in the earth,—so, in gathering up the fragments, our attention has been directed to the life and character of Elizabeth Drinker, wife of Daniel Drinker, late of the city of Philadelphia. But of so limited a nature are the materials that have transiently fallen into our hands, that we can give but a faint and imperfect sketch of her example, her usefulness in society, and the virtues which rendered her acceptable to her friends and acquaintances, as well as were the means of producing peace to her own mind.

It appears that she was born in Philadelphia, in the year 1737, being a grand-daughter of John Hart.—How far the education and instructions she received from her parents contributed to the formation of her habits in early life, may be in some degree estimated by the piety and exemplary circumspection which marked her youthful days. It may be an encouraging circumstance when held up to the view of parents who, though surrounded with the temptations abounding in large cities, are anxiously solicitous for the preservation of their tender offspring from the snares and dangers to which they are exposed. For, if in one instance the blessing of heaven has been witnessed to attend the godly care of concerned parents, in the discipline and tuition of a daughter, or of a family of children, so as to make it a hedge of safety around the tender plants,—the like care and

concern, under the influence of heavenly wisdom, may redound to the benefit of many others.

Through her continued submission to the refining operations of the spirit of Truth, she experienced a gradual growth in the work of religion, by which she became disciplined and prepared for usefulness to others. About the thirty-ninth year of her age, she appeared in the ministry, in public meetings, to the satisfaction of Friends; and, being faithful in occupying this important gift committed to her for the edification of the church, she experienced an enlargement therein. It is thus that the parable of the talents is illustrated; and an increase of conscious peace, as well as usefulness attends the labours of devoted minds; for she that is faithful in a little, is made ruler over more.

It is a wonderful privilege conferred on the society of Friends, to be delivered from the influence of priestcraft so far as to be fully persuaded that the gift of gospel ministry is as freely conferred on daughters as on sons. To those who are educated within the pale of membership, and who may have little opportunity of knowing the opinions, and observing the trammels and prejudices of most other christian professors on this subject, it may seem strange that the above remark should be made. But such is the fact, even at the present professedly enlightened period, that thousands and tens of thousands of those who have the scriptures in their hands, and are called christians, through the tradition of education, or clerical influence, consider it highly improper and wrong for a woman to speak in the assemblies of the people, by way of preaching the gospel. *Oh! that Friends may walk humbly, and duly prize*

and rightly use their privileges, so as to continue worthy of this and many other special favours conferred on them.

In a testimony given by Philadelphia Friends, Elizabeth Drinker is represented as being peculiarly qualified "to speak with precision to the states of individuals, both in families and more public opportunities." This characteristic of gospel ministry, has often proved a demonstrative evidence, even to outward and superficial minds, that Divine revelation has not ceased; as falsely insinuated by some professors of the christian name. How much it is to be desired that all who are called to the work of the ministry, would so keep to the openings of Truth, as to mind their particular gifts and callings, and therein move only as the Divine anointing opens and qualifies for service. There are diversities of gifts and of operations, in the economy of Divine wisdom, but all for the edification and comfort of the body, and the gathering of souls unto God. So to the discerning mind, it appears there are gifts in the ministry conferred on some, the operation of which is very much limited within the pale of our own religious society. Others have gifts that appear like some of old, to be peculiarly adapted to the gathering or directing of the minds of others to the foundation principle of all Divine knowledge and salvation. To distinguish the different gifts dispensed for usefulness in society, and aid in keeping them properly occupied and rightly directed,—may be a part of the work of experienced and spiritually minded elders in the church.

Elizabeth Drinker was deeply concerned on behalf of the members of our religious society, as stated in

he testimony before alluded to, and laboured to stir up their minds to a close attention to the guidance of the holy principle of light and grace. The object of this concern was not only the welfare of the professors of Truth, but that "Zion might indeed more conspicuously shine, and put on her beautiful garments:"—a beautiful figure of the living members of the church of Christ, walking consistently with a holy profession of being redeemed from the spirit, the friendships and policies of the world! so that such sincere inquirers who are "asking the way to Zion" (the true fold of rest and safety) might not be stumbled; through the unfaithfulness of those who profess to be inhabitants thereof. But, on the contrary, "that her righteousness might go forth as brightness, and her salvation as a lamp that burneth."

Under this living concern for the promotion of righteousness and truth in the earth, she was frequently drawn to visit the meetings of Friends within the limits of Philadelphia Yearly Meeting and parts adjacent. Her mind was also expanded in love to the cause of Truth, so that for a considerable length of time she endured a season of deep probation, under a prospect of its being required of her to make a religious visit to Friends in England. Her health had become very delicate; yet such was her willingness to occupy the gift conferred on her for the benefit of others, that she at length yielded to the impressions of apprehended duty, and opened her prospect to her friends. After obtaining their near sympathy and unity with her in this concern, and concurring certificates from the monthly, Quarterly and select meetings, in the order of society, she embarked at Philadelphia in the 6th month, 1793, in company

with George Dillwyn and wife, and arrived in England about the beginning of the 7th month following.

In a letter to a friend, she says, "I had a pretty good passage, being free from sea-sickness, and landed at Gravesend the 2nd of 7th mo. 1793. I arrived in London the same day, and continued in the city and its neighbourhood until the 9th of 8th month. While in London, I was sometimes in a state of suffering, and sometimes was favoured to throw off my burden. At times, when I was deeply exercised, a passage in Ezekiel was brought to my mind, where he looked and beheld a hole in the wall, through which he had to dig; and when he had digged, he saw what was portrayed on the wall, and what the ancients of the house of Israel were doing in the dark, every one in the chambers of his imagery. Yet upon the whole, I may say, I was favoured in my labours beyond what I could have expected.

While in London, I was often favoured with the company and fatherly care of Samuel Emlen, which was very pleasant to me in a strange land. He frequently expressed his desire and willingness to render me what assistance was in his power, which I esteem a great favour.

My way appearing to open towards Kent, and having Sarah Rudd for a companion, we went on to Rochester, and were at the house of William and Mary Cowper. After accomplishing our visit thro' that county, we went on to Lewes, in Sussex, where we arrived the 23rd of 8th month, and rested awhile. It is sometimes necessary to lay by for the purpose of mending our nets, or resting a little in body and mind: yet as to my bodily health, I have been fa-

voured to get along with as little complaint as might be expected."

"13th of 11th month. We are now at the house of Catherine Phillips in Cornwall;—have been in the isle of Wight, through Dorsetshire, and part of Devonshire. Last first-day we were at a meeting at the Lands-end, to satisfaction. But the damp of this country affect my health; having had some wet journeys which were very trying; yet through mercy we are favoured to keep moving along. May the gracious hand still be near and support us through this trying pilgrimage."

By letters from Samuel Emlen who was in England most of the time she remained there, we gain the following information. In the 9th month, 1793, he says, "I hear well of Elizabeth Drinker's religious engagements; I believe them to be in the wisdom and power of the gospel, and that through gracious help she gets forward bravely." In the 10th month, he speaks of her bodily health being sometimes much affected; and also of her being at the Quarterly meeting for Bristol and Somerset, held at Bridgewater; likewise that he hears of her being in Dorsetshire, Devonshire, and Cornwall. 4th month 12th, 1794, Samuel Emlen says, "she was in London yesterday, but in poor health. To-day has gone from Tottenham to visit Friends in Hertfordshire."

7th mo. 7th. He says, "I was yesterday at Tottenham meeting; supped with Elizabeth Drinker and Sarah Rudd, at Thomas Thorne's. The two women were at the second-day morning meeting to-day; Elizabeth so weak as not to be able to stay till its close. She is now at William Rotch's, and seems inclined to go with his family for Boston, who ex-

pect to sail in about eight or nine days. I believe there has not been one voice of encouragement heard for her embarkation; but she is left to her own decision on the occasion. There is little human probability, in the estimation of divers Friends, that she can bear the noise and tossing on ship-board, so as to get home to her family; and some think it would be less grief to her husband, for her to die in England, than to be cast into the sea. But this must be left to direction, wiser than human." On the 15th, he says, "Elizabeth Drinker was at meeting in London, yesterday; she is very low to-day, both in body and mind; and claims, and is worthy of our sympathy."

Extracts of letters from Sarah Harrison, to her husband. "London, 6th mo. 2nd, 1794. I came to this city the week before the Yearly Meeting; where I was informed that my dear friend, Elizabeth Drinker, was dangerously ill at Staines, about twenty miles from this place. I went to see her the next day, in company with Martha Routh. We were agreeably disappointed in finding her much better than we expected. Our meeting in a distant land was as much as our weak minds could well bear; and many were the tears of joy that were shed on the occasion. After which, she was very cheerful; I think I never saw her more so. The night following, she went into a warm bath, which had not the desired effect. I never saw her so yellow before. The doctors say it is a liver complaint, and that she may be propped up for awhile, but will never be cured. She appeared to be resigned; which is a great favour, and the only way in which hard things can be made easy. But she confessed that she had passed through a great conflict, before she could fully say, Thy will be done.

We left her very poorly the next day, and she continued so for some time." On the 12th, she says, "I have been two days at Staines with my dear friend E. Drinker, who appears to be in a very precarious state of health. She is very anxious to go home, as she is not able to travel; and the doctors think this climate is unfriendly to her constitution: but I do not think she would be able to bear the voyage. She has a kind companion, and every attention that is necessary, and I do feelingly sympathise with her, as well as with her connexions at home."

While at Staines, she mentioned an apprehension that her time would not be long in mutability; and said that as she sat in meeting on first-day morning, although she had nothing to communicate to others, and part of the time felt low and discouraged,—yet towards the close her mind was comforted in the fresh revival of those expressions of the prophet Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

After being detained about six weeks at Staines, she so far recovered as to get out to meetings again, though under great bodily weakness. After returning to London, her indisposition increased, though she sometimes got to meeting during the 7th month. Her last public testimony was at Westminster, where she appeared acceptably, beginning with these words: "Precious in the sight of the Lord is the death of his saints;" on which she enlarged with instruction and *encouragement* to others, and doubtless to her own.



peace and consolation. For, how often it happens, through adorable mercy and condescending goodness, that the instrument is edified and refreshed by the stream of gospel love that flows through it to others.

While passing through the last stages of her bodily afflictions, her mind appeared to be Divinely supported, and she spoke sweetly and instructively, at times, to those about her. At one time she said, "To look back, the world appears trifling and as vanity. If fresh trials should come, and the storm be permitted to beat as against the wall, it is good to trust in the Lord, who in gloomy seasons is the protection of them that fear him." Again; after encouraging those present to greater dedication, she said, "The highest anthem that could be sung was, Thy will be done." At another time, as though she had been looking over her past life, and carefully retracing her steps, she said she believed it was right that she had given up all, and left home; whether for life or death she must leave.

Thomas Scattergood, whose lodging was at Thos. Thorne's where she lay, says, "After she was confined to her bed, in my wakeful moments, as I lodged in the room over hers, I could hear her voice at seasons, and it was as sweet melody in mine ears. Many sweet expressions dropped from her lips during her last illness, and near the solemn close."

In the testimony given by Friends in London, it is stated that when she drew near the closing period, her spirit seemed measurably raised above the last conflict; and with an animated countenance she said, "Oh! the beauty! the excellent beauty!—the beautiful prospect in view." Then lifting up her hands, she appeared for some time to be in sweet, though

silent adoration: after which she spoke but little, yet appeared sensible; and in the evening of the 10th of the 8th month, 1794, expired so quietly that the precise moment was scarcely known when she breathed her last.

In a memorandum made by her friend Sarah Harrison, who was engaged on a like religious errand in England, and deeply felt this solemn event, she says, "Our beloved Elizabeth Drinker is no more a companion with us in tribulation. The subject of her removal is so affecting to me, that I cannot dwell upon it; and yet it seems as if the Spirit says, Write, blessed are the dead that die in the Lord: yea, saith the Spirit, for they rest from their labours, and their works do follow them; which I have no doubt is the happy experience of our dear friend's purified spirit."

Thomas Scattergood being then in London on a religious visit, gives the following account of Elizabeth Drinker: "When she arrived in London, our first interview was solemn, and very few words passed between us; nor indeed for some days after; and whenever I came into her chamber, there seemed like the command of silence, and a portion of what Job's friends felt. Some time after, we found a time to unbosom our thoughts; and I have been thankful in that I was favoured to feel deep sympathy with her under her deep exercise, which continued for some time. After which her mind seemed to be gathering into a greater degree of calm resignation,—her burden removing, and the sweetness that was felt to accompany her spirit, made it delightful to be with her. Her close was quiet and peaceful. Her *remains were taken into Grace-church street meet-*

ing-house, where was a large collection of people; so it was at the grave, and I hope a solid, profitable time."

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*Views of early Friends on Education.*

When Jesus said, "Suffer little children to come **unto** me and forbid them not; for of such is the kingdom of God"—it appears plain that he considered the innocence of infant children to be pure, and that such were members of the kingdom and church of God. Friends have always accepted the state of little children, before they commit actual sin, as a state of innocent purity acceptable to him who made them such. With this view, they discarded the idea of original sin as appertaining to infants. They objected to the notion of total depravity; and therefore that no water baptism or sprinkling, or sureties by godfathers or godmothers with the ceremonies of a priest, were necessary to make little children members of the church of Christ, or constitute them children of God,—which they already were in their innocent, uncontaminated state.

The absurd notions of Calvin and others being thus removed by the rays of Divine light shining in their minds, Friends saw the importance of a religiously guarded education of children, in order to preserve their minds in the purity of that innocent state, in which they came into the world. They believed, as this ground of innocence was properly enclosed by the watchful care of parents to guard against improper and hurtful examples, it became as a garden, in which the seeds of every amiable disposition and

good quality, being sown or planted by the heavenly Husbandman, would spring up and grow. Thus, being kept by parental care under proper discipline, they would continue members of the church of Christ. The propensities of animal nature being prudently regulated, would not overpower nor subvert the principles of goodness—but these christian virtues would grow with their expanding minds, and they would, through a proper guardianship and the preservation of Divine grace, escape those corruptions which, being the effect of unrestrained lust, abound in the world.

Friends considered the duty of parents toward their offspring and those under their care, as a most important trust;—on the faithful discharge of which, under the Divine blessing, the welfare and future course of their children much depended. Hence, they were careful in all their words and actions to set a good example before them. They were likewise careful to have domestics and tutors who would also maintain a like example. If such exemplary tutors could not be procured to watch over and guard their innocent minds in the acquirement of useful school learning, they preferred the welfare and preservation of their children's minds and manners before human literature—and hence in the early rise of the society, when neither religiously qualified tutors, nor well regulated schools could be had, many of the children of Friends grew up without school learning, so that they could neither read nor write. In other cases, Friends of exemplary deportment were drawn from a sense of duty to devote their time and substance to the tuition of Friends' children in useful school learning, in a religious, guarded manner. As early as 1670

a school for boys was in successful operation at Waltham Abbey, in Essex near London, and one for girls at Shacklewell. Others were afterwards set up in divers places; for Friends could not conscientiously have their children educated at the common schools, which were mostly under the influence of priestcraft.

The same religious concern has been kept alive in the society ever since—advices have been repeatedly issued from Yearly Meetings and concerned Friends, on the properly guarded, religious education of the youth—but there has been a great lack of practical christian care on this subject. Innocent children have been, and are grievously exposed to pernicious examples and corrupting associations.—They are led away from the paths of innocence by means of these exposures. Their minds become contaminated and corrupted. The first or earthy nature thus gains the ascendancy, and they wander from the heavenly Father's house where innocence reigned. Is none of this chargeable on the neglect of parents? Do they forget and neglect the most important trust committed to them? Do they thus place their pure innocent little lambs in the way of temptation, and hazard their everlasting happiness? Are not many thus lost to the church, led out of her safe enclosure of salutary discipline, and early turned into the broad way of fleshly liberties? Surely this subject requires deeper attention. Surely the first principles on which Friends founded their excellent system of education, both at home and at schools, have been too far disregarded by many of their successors in profession. A return to these first principles in the education of children, may lead to a renovation of the society—may open a way for the exaltation of

the standard of truth and righteousness, and the spreading of the principles of vital christianity in the earth.

In accordance with the views of early Friends under the influence of Divine light, in relation to the guarded education of youth, are the sentiments and concern expressed in the following letter from a sincerely dedicated and enlightened mind. It appears to have been addressed to a person who had offered himself as teacher in Friends' school, but the place is not mentioned. It breathes the plain language of religious feeling and concern, and may be read to profit by many in the present day; especially if a practical application of a like religious concern is carried out.

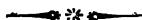
*Letter from Peter Yarnall.*

Philadelphia, 10th month 1st, 1783.

Dear friend,—In respect to the subject offered for my consideration, I may just say that what I suggested to Friends in your neighbourhood, arose more from a desire I have cherished for the pious education of our beloved youth under exemplary tutors, than from any personal reflection. I believe something escaped my lips, as urging the weighty and deep attention of Friends, to employ such persons as would bring forward those tender plants in useful learning, and impress their minds with a sense of the great obligation which we owe to the Father of infinite mercies. I am sensible it is an important trust reposed in us, to watch over a rising generation so as to discharge our duty in His fear; and as example teaches louder than precept, and so much instability had been manifested, I believed it necessa-

ry for Friends to observe some fruits of a godly life and conversation, previous to the commission of their offspring to thy care. I have been earnestly solicitous for thy help and recovery, when my lot was cast in those parts where thou resided; and as nothing will secure to us an interest in the loving kindness of the Almighty, but a perfect uniformity of life and manners, with a resignation of mind to his holy and blessed will in all things; I wish it may become thy happy experience, and that thou may earnestly press after a nearer acquaintance with the ever blessed Truth: this will be truly comfortable to thy friends, and will furnish with present and lasting peace. I remain thy real friend,

PETER YARNALL.



## A BRIEF ACCOUNT

*Of the life and religious labours of SARAH WILKINS of Easton meeting, near Evesham, New Jersey.*

She was the daughter of Joshua and Naomi Ballinger, who were exemplary Friends of Evesham, and was born the 10th of the 8th month, 1757. When she was quite young, her father died; which was a great trial to her. On this account she often wept alone in retired places, bemoaning her situation: being deprived of her earthly parent, she was early made sensible that she was mercifully cared for by her heavenly Parent;—his good presence often revived her drooping spirit, and caused her to bow in humble submission to his blessed will.

About the eleventh year of her age, she had a severe spell of sickness, in relation to which and some of her subsequent trials, in a short memorandum she wrote, she says, "I was brought very low both in body and mind, and my friends thought I was near my end: when they wept about me, I told them not to weep for me, believing I should be happy if I was taken at that time. One morning it seemed to me that a grave old man came and told me I should not die that time, but should live a little longer; which revived me very much. I soon after recovered and got well. But as I grew older, the enemy of my peace began to strive to have the pre-eminence over my mind: which caused me to mourn over myself, and often to pray to Him who had so lately spared my life. I loved retirement of mind, and to walk alone in the orchard and fields, and was often Divinely met with, even to weeping, desiring the Lord to preserve me, a poor fatherless child."

"As I went to school, I often thought I would not play with them that used bad words; and took their Maker's name in vain;—and I mourned that they were not made to know better. I was not suffered to do any very bad deed; though I did often think I was very naughty, because I loved to play and was given to laughter; for which I was often checked.—Oh! if I had but given heed to that still small voice which I often heard when young in years, saying, *this is the way, walk thou in it*;—I believe I should, ere this time, have shined much more brightly."

"I always loved to go to meeting, and never refused going but once, and then I thought I had a good reason for it. Yet my troubles were often brought on for my disobedience, and forgetfulness of the



Lord. But it pleased him in his love, again to visit me with sickness when I was about seventeen years of age. It was the pleurisy; and my friends thought I was dangerously ill; but I thought my inward condition was the worst. My body was full of pain, with a scorching fever; and my spiritual condition was so bad that it did seem to me as though the gates of heaven were shut against me. There I lay, expecting shortly to leave the stage of time, and nothing but darkness before my eyes. Oh! how dreadful! I thought I should be very glad if some friend would come who had the glad tidings of the gospel to preach to me. But I kept my condition to myself, and don't know that any one felt it that came to see me. As I waited on the Lord, at length it pleased him to arise and shine forth with a little light upon me, which caused me to rejoice, and to think I was not forsaken of him whom my soul loved. Then I thought I lay in heavenly places (although my body was full of pain) and that all was well that was done for me. My prayers, as I lay awake in the night season, were put up for the young people who, I believed, lived too much in a forgetful state of mind concerning their latter end. I believe if I had left the world then, I should have gone in peace; but I had not suffered my share of our dear Lord's sufferings. The Lord's will must be done in us, and by us, and through us."

In the twentieth year of her age, she was married to William Wilkins of Evesham. Being religiously inclined, and of a cheerful, though innocent deportment, she proved herself qualified for the instruction of her family by precept and example. She was an affectionate wife, a tender mother, a kind neighbour,

and a visiter and sympathizer with the sick and afflicted. Her devotion to the cause of truth appears to have been lively, and in due time she became concerned in a public way to invite others to come taste and see that the Lord is good, and to partake of the good things he has in store for all those that love him.

In 1796, she obtained a minute of approbation from Evesham monthly meeting, to visit her connexions and friends near Redstone settlement. In this she is styled "an elder in good esteem." In the journey, Mary Allen of Woodbury, and Enoch Roberts of Chester, were her companions. Among the notes she preserved, she says, "We reached Jonas Cattell's the thirteenth day of our travel, and were kindly and affectionately received by our friends and others. We attended Redstone monthly meeting; it seemed hard getting through, but towards the end it was favoured with that which was truly good:—we were also at a meeting at Sewickly appointed for a Friend on Truth's service; which was somewhat favoured. On fourth-day we attended Redstone week-day meeting, and next day a meeting at Westland, over the river Monongahela. In about three weeks, we performed our visit to a good degree of satisfaction; then set out home, which we reached in eleven days; and I often thought we were favoured beyond our expectation, which is cause of thankfulness."

A short time previous to this journey, it is stated, she first appeared in the ministry. In reference to this circumstance, she writes; "I believe I might have brought more honour to the great name of our God, if I had been more faithful to the manifestations of Divine Truth in my heart; for many have been the *calls to me* before I could give up to the work of the

ministry. Though I believe the great Master was requiring of me to give up; yet through diffidence and fear and my own debility, I was afraid I should bring dishonour to his great name. But when I yielded obedience to it, although in a very small way, I felt great peace. Oh! the cross is worth bearing: it brings such peace that this world cannot give. I have great cause to bless and praise that hand which hath hitherto preserved me from falling a prey to the enemy of my soul's peace."

"On the 19th of 2nd month, 1803, I was again taken ill with the pleurisy, which increased so that all hopes of my recovery were much given over. When I was in great pain of body, I was very much favoured with a quiet and resigned mind; so that I often said in my heart, Lord, thy will be done, and not mine. At times, I desired to be dissolved in dust, and craved to be released from this prison-house of clay: but at other times when I saw my dear husband and tender children weeping and mourning over me, it came very close to my feelings. Yet during my illness, I found nothing between me and my dear Redeemer, but that I should depart in peace with the Lord, and I hoped with all men. But the great Physician saw meet to restore me again to health, and I give him the praise of his own works. I believe his holy hand was underneath through all my sickness; and altho' his ways are often in the deeps and past finding out, yet his mercies are still extended, though sometimes mixed with judgment. Perhaps I have suffered this affliction not altogether for myself, but on account of some others; and I hope it will not be easily forgotten. My prayers were and are for my dear family, that the great Parent of parents may be with them

all, and guide them through this vale of tears so that their souls may land safe at last."

"I am again favoured to get out to meeting with my friends, which I esteem a great favour indeed, conferred on me who am one of the least, and often think I am not worthy of the least favour. Yet blessed be the name of the great Lord and Parent of the children of men, who hath seen meet to visit and re-visit me in many ways; it is through his adorable help and assistance that I am restored, and he knows what is best for us all. If I, a poor creature, had been removed out of time, he could raise up many more that would be more faithful than I have been in my day, age and generation."

Sarah Wilkins's travels in the ministry and religious labours may be briefly noticed, as follows: In 1804, in company with her husband and Elizabeth Kerlin, she visited Friends' families on Inman's beach, and attended meetings at Little Eggharbour, Manahawkin and Bass river; and in the latter end of the same year, she was engaged with other Friends in a family visit to the members of Evesham and Chester meetings. Soon after, she visited families at Woodstown; and in 1805, in company with Sarah Pope and John Haines, she was engaged in a family visit to the members of the monthly meeting of Rahway; also in 1806, she was engaged in a like concern at New Hopewell.

In 1807, in company with Thomas and Lydia Lippincott, she attended the Yearly Meeting at Baltimore, and thence proceeded to visit the meetings of Friends in the Western country, chiefly about Redstone and parts of Ohio. At the close of a brief memorandum of this journey, she says, "We arrived at

home the last day of the year 1807, and found all our families in good health; for which we acknowledge ourselves unworthy servants, yet thankful for the many favours and preservations we met with, and grateful to him whose providential care was evidently over us and our families all the time we were from home."

In 1808, she visited the meetings of Salem Quarter, having for her companion Hannah Ballinger, wife of Levi Ballinger: and in 1809, in company with Lydia Lippincott, was engaged in a family visit at Mansfield. At a public meeting there on new-year's day, she said, "One year is just gone, another is coming: is there any improvement in the last year? Let us try to improve the present year. The time present only is ours—let us try to number our blessings"—and treated on the great importance of rightly improving our time. In the monthly meeting, when the queries were answered, she spoke of the bad effects of pernicious books, and advised that parents be careful of their children, and see that they did not keep any in their possession, as she believed they had a tendency to draw the mind from reading the scriptures and other profitable books. She also spoke respecting bringing children up in plainness, and advised Friends to set their affections on something substantial and durable, that will last when time here is to us no more.

In 1811, Sarah Wilkins's health is represented to have been in a declining state, having a hard cough and pain in her breast and shoulders; but feeling desirous to do all she believed was required of her while strength was afforded, in the 11th mo. she was drawn in love to attend the monthly meetings of Byberry,

Abington and Horsham; her husband and two daughters, Sarah Roberts and Bathsheba Wilkins, accompanied her. In this journey she was lively in her communications—being favoured to relieve her mind, so that on her return she expressed she felt great peace since she had performed this visit.

Her weakness increased so that she was confined to her room much of the spring and summer following;—but sometimes recruited so as to get out to meetings and amongst her friends; and in the 9th month, although feeble, she felt engaged to attend the Quarterly meeting at Haddonfield. On her return home she was more unwell, and continued to decline till 26th of the 9th month, 1812, when she departed this life in the 56th year of her age.

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REBECCA BURR, a minister belonging to the same meeting held at Easton, made a visit in 1831 to the Quarterly meeting of Shrewsbury and Rahway, and all the meetings belonging thereto. She said she had felt this concern for years, and came home with the reward of peace. She departed this life the 28th of 4th month, 1832. In the time of her last illness, she uttered as follows, "O dearest Lord, grant me strength and patience to bear all my afflictions with resignation to thy holy will. I have done my day's work in the day time: it is not now to be done. Oh! how sweet is my heavenly Father's love! I have often found it so since I have been confined in this room, when none in the house were awake but myself.—Many sweet hours I have spent with my God in this sickness. I feel nothing in my way."

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## MEMORIAL

*Of Gwynedd monthly meeting, concerning*  
HUGH FOULKE.

We feel concerned to preserve, and give forth the following testimony concerning our beloved friend, HUGH FOULKE, deceased.

He was the son of Edward and Margaret Foulke, members of this meeting, and was born the 21st of the 2nd month, 1752, old style. In early life, his mind was imbued with that Divine love which leads to an earnest desire for the welfare of the human family; and as he yielded obedience to the teachings of Truth, he was preserved from many of the hurtful customs and vanities which often mislead the minds of unstable youth. As he advanced in religious experience, he became useful in assisting others,—both by his counsel and example. He was also qualified to be helpful in administering the discipline of our religious society; being clothed with that charity and meekness which are restoring and salutary. From early life till near its close, he was frequently appointed on the important concerns of society; in which services, his integrity and faithfulness were useful and satisfactory.

During the time of the American revolution, he suffered much on account of his faithfulness in the support of our peaceable testimony against war;—but he was enabled, not only to bear with patience and resignation the privations and sufferings that were permitted to befall him,—but also, by his advice and example, to encourage and strengthen others in the support of this righteous testimony.

He was a diligent attender of our religious meet-

ings, both for worship and discipline, and a good example of humble waiting therein. In his conduct and deportment, he carefully adhered to the testimonies of Truth, as professed by Friends; and he faithfully laboured for their support, by his endeavours to strengthen and encourage others to a like dedication. He was an example of plainness in dress, in manners, and in furniture. His reading was principally confined to the writings of early Friends, and the scriptures of truth; the frequent perusal of which, he was careful to recommend to others.

The kindness and sweetness of his disposition endeared him much,—not only to those in religious fellowship with him, but to others unto whom he was known. In his conversation, he was agreeable and instructive,—particularly to young people, who generally loved his society, and listened with attention to the paternal counsel and judicious remarks that were blended with his social converse. Having by long experience and faithful dedication to the dictates of best Wisdom, acquired a rich fund of valuable information, he was like a “scribe instructed unto the kingdom of heaven,”—bringing forth out of his treasury things new and old.

For above forty years, he bore a faithful testimony, both by precept and example, against the use of spirituous liquors. He was one of the first in his neighbourhood who abandoned the use of them in hay-time and harvest. And although in the beginning, many difficulties were to be encountered, yet through his steadfastness and perseverance, the testimony gained ground in the minds of others; and the practice of abstaining from the use of them became more *general*. He laboured much on this subject, both



publicly and privately; entreating others, particularly the younger class, not to tamper or meddle with that article which is so ruinous in its effects,—so corrupting to the morals, and debasing to mankind,—and the source of so much misery and evil in the land.

He was for many years an elder and member of the meeting for sufferings; but towards the close of his life, he was released from the latter appointment at his own request.

Being a man of sound judgment and strict integrity, he had much place in the minds of others, and was often usefully employed in the settlement of differences in his neighbourhood. And near the close of his days, he remarked, that he felt peace in the consciousness that in his judgment amongst men, he had endeavoured to give “*righteous judgment*.”

In the year 1816, in consequence of a fall, he became lame, so as to be confined to his house for several months; but was remarkably patient and resigned under this affliction. He afterwards recovered so much as to be able to attend meetings near home, and a few times the Yearly Meeting held in Philadelphia; the last of which was in the year 1829.

His last illness continued for some weeks;—during which, his strength of body gradually declined, but the powers of his mind remained unimpaired. The day before his decease, he said in a solemn impressive manner, “I feel perfect peace; and have nothing to suffer, but bodily afflictions.” After a pause, he gave directions about some of his temporal affairs, and then said he felt easy in this respect. As his end drew near, he was favoured with quiet, peaceful resignation; and his last expressions to those present,

were, "Don't be alarmed, if I should drop off suddenly. My end is very near. I am drawing fast to a close."

He departed this life, as one falling asleep, on the 23rd of the 2nd month, 1831, and his remains were interred in Friends' burying ground at Gwynedd, on the 25th of the same, aged about seventy-nine years.

We conclude, with desires that his exemplary life and peaceful close may be a means of encouragement to survivors;—and especially, that the youth may be thereby stimulated to "seek first the kingdom of God, and his righteousness."

Signed by direction, and on behalf of our said meeting, held the 3rd day of the 1st month, 1833,

By ALAN W. CORSON, Clerk.



*Time improved produces peace.*

Resume the pen, and rouse the pensive muse,  
And let not apathy the task refuse,  
The present fleeting moments to engage,  
And war perpetual with wrong passions wage.  
Guard well the avenues that lead to mind,  
And negative each thought, unless refin'd.  
The proceeds of the unsubjected will,  
With discontent the peaceful breast may fill.  
Reflect on years and months, and time gone by,  
That faith and hope with patience may supply;  
Number his blessings, and proclaim his praise,  
Whose mercy lengthens with the length of days;  
And, with the mind unfetter'd, meditate  
Upon his glorious works and wisdom great.  
His vast creation,—marvellous to view,  
*Oft strikes the intellect with something new:*

But admiration rushing on, in thought,  
Soon finds the power of comprehension short.

When on my pillow, wakeful in the night,  
A glittering host attracts my outward sight,  
While through the window I direct my eye,  
To view them sparkling, twinkling, passing by;  
With matchless beauty southward move amain,  
Pleiades,—Orion,—and the starry train.  
How grand yon splendid orbs move round the  
Far north,—yet heaven's King directs the whole  
Now mark the order—when the day-light breaks  
And drowsy creatures from their slumbers wake  
The sun displays such brilliant rays of light,  
As puts the midnight darkness all to flight;  
The beauties of the present world reveals,—  
The forests, meadows, and the fruitful fields;  
Regales the senses all with new delight,  
The hearing, tasting, smelling, touch and sight.

Oh! may the Holy Spirit more revive,  
And keep the inward senses all alive:  
The soul immortal then will not decay,  
Tho' human nature fail and die away.  
Wilt thou, O Lord of lords, and King of kings,  
Unseal the fountain,—open living springs,  
To cheer the dreary wilderness when sad,  
And make the solitary places glad:  
On thirsty lands when living water flows,  
The desert buds and blossoms as the rose.  
Thy providence preserv'd thy prophet, when  
In Babylon they cast him in the den;  
The lions' mouths were shut, because in him  
Was innocency found without a sin.  
So keep thy faithful children every where,  
Protect from dangers and each hidden snare.

## FRIENDS' MISCELLANY.

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No. 8.]

EIGHTH MONTH, 1838.

[VOL. XI.

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### MEMORIALS.

In the year 1782, the Yearly Meeting of Friends held in Philadelphia adopted the following query, as an improvement of one of similar import, agreed to in 1755: "What ministers and elders deceased, and when; and what memorials concerning them, or other deceased Friends which may be profitable to survivors?" This was called an Annual Query, and an answer was required to be given by each monthly and Quarterly meeting annually. The object appears to have been the *profit of survivors*; an object which the society of Friends has ever held as an important one. The advancement of truth and righteousness, and the spiritual welfare of its members, are primary objects of a Yearly Meeting of Friends: and by various institutions, orders, advices and means, the society has endeavoured to promote them. So long since as the year 1760, the Yearly Meeting in New England recommended "to Quarterly and monthly meetings, to appoint suitable Friends to collect Memorials of the *living services* and *dying sayings* of ministers, elders and other Friends, whose lives were remarkable for true piety and faithfulness." The Yearly Meetings of Baltimore, Ohio and Indiana declare, that "to commemorate the lives of the righteous, is a tribute due to their memory, and may prove

an incentive to the living to follow after their virtues."

We have been induced to collect these views and conclusions of the society, as adopted by the above Yearly Meetings on this continent, in order to satisfy ourselves of the principles and motives which operated to introduce the custom of preparing memorials for deceased Friends, as documents of the society. Incentives to follow virtuous examples may be as useful to the members of society, especially the youth, at this as at any former period. Survivors may be profited by recording the "living services" and dying expressions of those who have travelled the same probationary path. Whence is it, then, that so few of these memorials of deceased Friends have been prepared and communicated for the benefit, help and encouragement of survivors?

From a memorandum made by a concerned Friend who attended the Yearly Meeting in Philadelphia, in the year 1790, we learn that a large number of Memorials were produced and read in that meeting: "the reading of which," the writer remarks, "put me in mind of our neglect concerning" several deceased Friends, whose names were mentioned. This "neglect" may have grown into a society habit—while the substance and principles of the discipline remain unchanged.

We wish not to encourage any thing like eulogizing the dead, or garnishing the sepulchres of the righteous;—we do not desire their characters and actions, however excellent, to be held up to view by way of ostentation, or mere honour to their memories. We believe the true respect to departed virtue, is rendered by following their examples who have strug-

gled through the toils and trials of life, and "kept the faith" unto the end. We consider with the poet, He mourns the virtuous dead, who lives as they desired.

Since the year 1790, though a considerable number of valuable memorials have been written, and some of them published, yet a much larger number of ministers, elders and other Friends, have gone from works to rewards, whose examples, whose "living services and dying sayings," might have been profitable to survivors, had the original concern of society been kept alive, and monthly meetings or individual members, been faithful in the discharge of their duties on this subject. But how many of these have passed away, and their works, and labours of love, and instructive examples, together with their memories, seem fast passing into oblivion! Where is a record of the life and religious character, and conspicuous usefulness in society, of a Rebecca Jones, of Philadelphia? Where shall we inquire for a memorial concerning Huson Langstroth, Sarah Harrison and others of the same city? Where are written testimonies concerning Benjamin Clark, Rebekah Wright, John Tatum, and many others in New Jersey? We might pursue the inquiry in relation to many public characters of whom we have heard or read; but there are doubtless many examples of "living services," of upright walking, of reformed lives, and of "dying sayings," or testimonies to the redeeming, preserving power of Truth, among those in more obscure paths of life,—among those who were struggling through the toils and trials of this probationary scene, and among children and youth. *Why are not these more frequently held up to the*

view of survivors? Leaving this and the preceding questions for others to answer who feel concerned for the real welfare of society, we introduce the following

### MEMORIAL

*From Makefield monthly meeting, in Bucks county, Pennsylvania, concerning WILLIAM TAYLOR.*

This our beloved friend was born in the year 1774, of respectable parents, Timothy and Sarah Taylor, who both deceased while he was young. In the early part of his life, he participated in some of the amusements of the day, yet he sustained among his friends and acquaintances the character of an innocent young man. About the twenty-second year of his age he was thrown from a horse, by which one of his legs was broken, so that he never recovered from lameness. This dispensation of affliction, which confined him nearly a year, was, through the effectual workings of the Lord's power, sanctified to him, and brought him a humble suppliant at the throne of Divine grace, where like Jacob he entered into covenant with a covenant-keeping God.

In the year 1802, he entered into the marriage covenant with Anna, the daughter of Jonathan and Elizabeth Kirkbride, and settled in the village of Dolington, near this meeting; where he honestly and usefully followed the business of a country merchant, conscientiously avoiding the trade in spirituous liquors, or in anywise using them as a drink. Thus following the apostle's excellent doctrine, to be "diligent in business, fervent in spirit, serving the Lord," he was blessed in his labours; and, growing in grace, and increasing in obedience and dedication to the

manifestations of Truth, he was prepared for the work of the ministry, so that about the thirty-fourth year of his age he was called to bear a public testimony to the efficacy of that Power with which he had been baptized; and in self-abasement he gave up to the heavenly vision. His preaching was not with enticing words of man's wisdom, but in the simplicity and power of Truth. Having received a gift in the ministry, he was careful to exercise it to the honour of the great Giver; and not running into words without life, his ministry was preserved pure and edifying.

He was a sincere lover of peace and unity, and endeavoured to promote them on all occasions, and when he discovered a breach he laboured privately for the restoration of harmony. He was an advocate for the discipline and order established amongst us, and was careful when a concern arose in his mind with clearness to pay a religious visit, to lay his prospect before his friends for their consideration and concurrence,—esteeming the unity of his christian brethren next in importance to, and in such cases inseparably connected with, the Divine approbation.

He was very useful in meetings for discipline, especially in treating with offenders, his mind being covered with that charity which is the clothing of the redeemed soul;—holding out this important view, that the end and design of christian discipline was not only to preserve the society sweet and clean, but to restore the lost sheep of the house of Israel: hence he was prepared to meet the returning prodigal, though he might seem afar off, and to offer him encouragement and consolation. Thus the Divine light *that was graciously vouchsafed him, not being hid*



under a bed, nor under a bushel,—but placed upon a candlestick, it gave light to them that were around him, commanding the love and respect of his neighbours of other denominations, and more especially of his friends, by whom he was employed in important services, which he performed with punctuality, diligence and care. As a husband, he was loving and faithful; as a parent, tender and affectionate; being concerned to bring up his children in the nurture and admonition of the Lord; as a neighbour, he was kind and obliging: thus adorning his christian profession as an example of the believers in faith, in patience, and in purity.

Observing the rapid increase of that cloud which had for some time hung over our society, this our beloved friend was brought, with many of his contemporaries, to weep as between the porch and the altar, and in humble supplication to adopt the language, “Spare thy people, O Lord, and give not thy heritage to reproach.” He saw with deep sorrow the division that was taking place in our religious society, and anticipated as a consequence the scattering of the flock. At this awful crisis he was brought under close trial and exercise; and being sincerely concerned to know the will of the great Head of the church, he was impressed with the necessity of supporting the principles and testimonies of our early Friends, who were concerned to guard against the two extremes to which the militant church has ever been exposed,—an anti-christian domination on the one hand, and an irresponsible independence on the other. Being confirmed in these views he continued closely united with the body of Friends, and was peculiarly serviceable at that trying period,—not only within the

limits of the Quarter to which he belonged, but (under the appointment of the Yearly Meeting) to meetings without those limits where Friends were in difficulty.

His health was evidently on the decline for more than a year before his decease, and for several months previous to that event he was confined pretty much at home, though he was enabled to attend the particular meetings for worship and discipline to which he belonged. The last meeting he attended was the Quarterly meeting for ministers and elders, held at Buckingham in the month preceding that on which he died; but he was taken so unwell at that time, as to be unable to attend the general Quarterly meeting held the next day; he therefore returned home. The day after his return he was about, and seemed pretty comfortable until towards evening, when he grew worse; after which he did not leave his room. On the evening of the 29th of 5th month he was seized with a paralytic affection, so that afterwards he had very little if any use of his left side; his speech was also considerably affected by it—but at times he could speak intelligibly. He sometimes seemed desirous to be released, but often expressed that though his sufferings were great he was willing to wait the right time. He several times desired to see his children together, and at one time gave them some directions relating to his temporal concerns; after which it did not appear that such concerns in any degree occupied the attention of his mind. He advised his children to be diligent in attending religious meetings; and gave them other profitable counsel, telling them also, they knew he had not put off giving them instruction till he was on a death-bed. During the

greater part of the time of his illness, he could not express much at once that could be understood, but from what could be gathered, his mind appeared to be filled with praise and thanksgiving to the Giver of every good and perfect gift. He frequently said, "All is well."

He quietly departed this life on the 16th of the 6th month, 1831, in the fifty-seventh year of his age, and was interred in Friends' burying ground at Makefield, on the afternoon of the 17th, attended by many connexions and friends.

Signed on behalf, and by direction of the aforesaid meeting, 11th month 10th, 1831,

By STEPHEN, TWINING, } Clerks.  
ANN LLOYD,

Read and approved in Bucks Quarterly meeting, held the 23rd of the 2nd month, 1832, and signed by direction thereof,

By JOHN WATSON, } Clerks.  
ANNA RICHARDSON,

*The following account of William Taylor was furnished by his brother.*

"William Taylor, after the death of his father, and when quite young, went to a Latin school. After which he was placed in Philadelphia at a hardware store. Then went apprentice to Jonathan Palmer to learn the carpenter business. After this he was employed in the store of Mahlon Milnor, at Fallsington—and during this time he had his leg badly fractured by being thrown from a horse. He lay some time, under great discouragement and distress—but was at length restored to health, though never free from lameness."

These circumstances taken in connexion with his orphan state, remind us of the concern and care of early Friends, who in accordance with the advice of George Fox, extended a christian and sympathetic care over the youth that were left fatherless and motherless. George Fox wrote an epistle to Friends on this subject, in which he says, "Let every Quarterly meeting make inquiry through all the monthly and other meetings, to know all Friends that are widows or others that have children fit to put out to apprenticeships. This being done in your Quarterly meetings, ye will have knowledge through the county in monthly and particular meetings, of masters fit for them, and of such trades as their parents or you desire, or the children are most inclined to.— Thus, being placed out to Friends, they may be trained up in Truth; and by this means, in the wisdom of God, you may preserve Friends' children in the Truth, and enable them to be a strength and a help to their families."

This advice was sent to all the Quarterly meetings in England, and the subject appears to have formed an important item of the business of those meetings. Very important to the welfare of fatherless children, to feel the effects of the sympathy and tender care of society on their behalf. Important also to parents, in the satisfaction and confidence they would feel, that when their heads were laid in the silent grave, their tender offspring would be thus cared for by the society, and placed among Friends, where they would be trained up and preserved in the Truth. In the early settlement of Friends in this country, we find by their records a similar care exercised by Quarterly and monthly meetings. But in the lapse of years,

this Quarterly meeting business and christian care seem to have been lost or discontinued; and hence orphans are frequently subject to exposures and difficulties, and changes, that are very unfavourable to their moral and religious improvement; and society appears to have too little official care or control over them. It is true a clause in one of our queries inquires whether Friends' children are placed among Friends? This is considered as alluding to apprenticeships, and the vague answers sometimes given, say "none since last account,"—or make exceptions of so many during the year past. In Philadelphia Yearly Meeting the number is upwards of twenty annually. As to other occasions of minor children being placed from among Friends, and exposed to examples and liberties inconsistent with the discipline of Truth, society appears to exercise very little care or control.

The Yearly Meeting has advised Friends "to bring up their children to habits of industry, placing them with sober and exemplary members of the society for instruction in such occupations as are consistent with our religious principles and testimonies." It has also advised "that those whose circumstances may furnish with ability for instructing in useful and suitable employments the children of members who are in situations less affluent, may receive them into their families upon terms so moderate and equitable, as to remove every plausible reason for placing them with those not in membership with us." How far these christian principles are exerting a beneficial influence in society, is a subject worthy of the deep consideration of those who feel an interest in the welfare of the rising generation, and the prosperity of the cause of Truth and righteousness in the earth.

*John Simpson's Letter to Nathaniel Sisson.*

Respected friend,—I received thy very acceptable letter of the 30th of the 5th month, 1809: and it was joyful to my dear wife and myself to hear of thy recovery; and as to thy trials, think it not strange; for from the days of righteous Abel until now, the faithful have trod one path, even a tribulated one. “He that believeth and is baptized, shall be saved.” I fully believe that the enemy of our souls’ happiness is, in this day of ease, striving to deceive poor christendom, and make them believe a lie,—that is, that they may become christians without *baptism*; and sickness and affliction are often the way by which poor mortals are led into it. I have often thought, there seemed a providential hand in thy coming into our company; and the longer we were together, the more near thou felt to us. It seems a great part of my service, when abroad, to have solemn sittings in families, which was a common thing among Friends some years ago; and as Truth revives, this will also revive among us again. I was often made glad in believing thou hadst a sense thereof; and was, at times, helpful in promoting this great and good work.

As it was my lot in the morning of my day, to get into Friends’ company some months in a religious travel, it seemed to me like a door opened into heaven,—and afforded me a more clear sight of things, and especially of my own state and condition, than ever I had had before:—so much so, that I entered into solemn covenant to devote my life to the Lord’s service: which I hope may be thy case also. And notwithstanding we are not all called to one particular service, we are all called to watchfulness and pray-

er, and to bring up our families in the nurture and admonition of the Lord: so that I hope thou and thy beloved helpmate will daily seek to the Lord for wisdom to fit and qualify you for this so great work. And although it may be lawful to seek for settlements for ourselves and our children; yet most assuredly, daily experience teaches us that food and raiment is all man can use in this world: and Jacob prayed for no more. Agur also prayed to have neither riches nor poverty, but for food convenient.

My belief is that as man was put into the garden to dress it and to keep it,—to be industrious and frugal,—he never can have a better situation in this life, than in being in some suitable business;—for which he is marvellously made,—and his hands are a most valuable portion. It is the duty of parents to direct the little hands of their children, in an early period of life, to suitable business;—like the virtuous woman that arose early, and gave meat to her household, and a portion to her maidens, and looked well to the ways of her household, so as not to eat the bread of idleness. For the apostle certifies that those who provide not for their own household, are worse than infidels. Those who have great riches may see the truth of our blessed Lord's words,—“How hardly shall a rich man enter the kingdom of heaven!”—“For, the kingdom of heaven is within you;” a certain heavenly, quiet habitation, where true prayer is to be made in humility of heart;—and where the riches of this world make a hard work to press through. For it often happens that the riches of gold and silver exalt the mind;—as well as the riches of many talents, and also of much letter learning;—without deep humility, all have the same tendency,

and yet men having those riches, might be truly useful in the world, if they would keep humble. Behold how soon little children that are improperly indulged feel the hardness of this work! their little minds are so early set up, that it is hard to learn submission, which ought to be their first lesson;—also how hard it is for them to put their hands to labour, which is beneficial for their health; for idle undisciplined young people often do not enjoy the common comforts of life and health, neither do we see them so useful in the church: we need not therefore marvel at Solomon's choice, or his advice to train up a child in the way he should go.

Now may thy dear children remember their Creator in the days of their youth, and honour their father and mother; so that their days may be long in the land which the Lord their God giveth them.—For as the land of promise produced milk and honey, so obedience in dear children nourishes and sweetens their minds; so that as they grow in years, they grow in grace and the saving knowledge of the Lord.

Dear friend, carefully attend to this holy command, Thou shalt worship the Lord thy God, and him only shalt thou serve. Be diligent in the attendance of religious meetings, both on first-days and week-days; therein to wait on the Lord, remembering that he knows the secret thoughts of the heart. And as the first-day of the week is set apart by the laws of our land for the rest of our bodies, and the worship of Almighty God, so Friends have ever been willing to yield obedience to this law. The sorrowful fruit of straggling abroad on first-days, caused me to labour without fainting with my children; and their obedience was truly joyful: for there is no greater joy than



to see the children walking in the Truth. Although for a time I seemed to be much alone in this matter, yet now it is closely recommended by our Yearly Meeting;—and I mention it to thee and thine in faith and hope that it may strengthen your hands also.—Thus I close this letter in love, and remain thy sure friend,

JOHN SIMPSON.

20th of 6th month, 1809.



### A FEW WORDS

Of Counsel and Advice sent to the Yearly Meeting in 1793, by Huson Langstroth, who then lay sick of the yellow fever, of which he died shortly after.

*To the Yearly Meeting now sitting in Philadelphia.*

Dear friends,—As times and seasons are in the Lord's hand, and the time present is only ours, it becomes needful that we improve it to his honour and the making of our own peace. Under these considerations, I have felt my mind clothed with fervent desires that you may be preserved on the sure foundation, in that stability and firmness which dignifies such a Meeting;—and that you may humbly wait for the openings of Divine counsel in all your deliberations on the important concerns that will necessarily come before you; guarding against impatience and haste that may frustrate the great work which many of you as with your lives in your hands have assembled here to promote. Remembering that the few who went with Gideon by right direction, accomplished the Lord's purpose; so have I seen that if you are preserved under the power which evident-

ly manifested itself in the gathering of this present Meeting, you will be enabled to make an advancement in that noble testimony against the destructive use of spirituous liquors, by adopting the proposal that was made two years ago, of not employing in the affairs of Truth such as are engaged in importing, distilling, or retailing those liquors, neither to receive any of their money as subscriptions to society purposes. By this course they would be suspended, till Friends were furnished with a right sense of the next step. I believe this is a testimony that the Lord will carry through and over all the haughty spirits that seem to be as it were defying the authority of the Yearly Meeting, as manifested by their conduct.

I feel near-sympathy with you; and notwithstanding I am unexpectedly confined by sickness, yet I can say for your encouragement, that the Lord hath made my bed for me in quietness and stillness; and hath removed from me all those anxious fears with which the minds of so large a number seem to be tossed at this time; yea, tossed and not comforted. So that I seem to want nothing but a heart more deeply sensible of the great love and condescension of Him who (I have sometimes believed) hath called me out of darkness into his marvellous light.

I also feel some anxious desires that you may be enabled to seek after that which will qualify you to hand down something to our absent brethren and sisters, that may tend, through the Divine blessing, to settle their minds, and engage them in a deep searching of heart, that so they may discover the hidden things of dishonesty and be purged from all their secret faults. The Lord is on his way to carry

on and perfect his good work; and blessed are they that are found faithful unto death, for they shall inherit that crown of life which he hath laid up for them; yea, and for all those who diligently seek and serve him in singleness and uprightness of heart.

HUSON LANGSTROTH.

Philadelphia, 24th of 9th mo. 1793.

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A few days after writing the foregoing address, Huson Langstroth departed this life, and his remains were speedily interred in Friends' burial ground in Philadelphia; such being the state of things in that city during the prevalence of the yellow fever, that it was thought very few of his numerous friends and neighbours were informed of the circumstance till after the interment. Of Huson Langstroth it was said in a short obituary notice, that although his name was but little known to some of his fellow citizens, yet he was particularly endeared to the society of Friends, of which he was a worthy member. He was a man who, though destitute of the advantages of a common school education, was endued with a sound judgment, a clear understanding, and a pleasing manner of address in social conversation—but above all, he was eminently qualified as a preacher of the gospel, his ministry being attended with a baptizing power and great energy. A brief account of his coming among Friends in early life, was published in Friends' Miscellany, vol. 2, page 35, followed by an essay which he wrote and which had been printed, called a Watchword to Friends. He wrote several other short essays, as his mind was impressed with religious concern for the promotion of righteousness and truth amongst mankind. Among these, his Reflections on Educa-

tion, published in vol. 4 of this work, manifest his deep interest in the welfare of society, which appears to have continued to his close. We are not aware that any testimony or memorial was ever prepared by the society, nor by any of his friends, and have therefore been induced to preserve the foregoing essays and notices concerning him. It is thought, he was little more than thirty years of age when he died. His last address to the Yearly Meeting shows the calm and tranquil state of his mind at that awful period, and furnishes an evidence that he closed in peace.



## MEMOIR OF ANN HAMPTON.

*A Testimony from Horsham monthly meeting concerning ANN HAMPTON.*

She was the daughter of Jeremiah and Grace Croasdale of Middletown, Bucks county, and was born the 18th of the 11th month, (January) 1730-31. Under the pious care of her parents, and through the visitations of Divine grace extended to her, she became acquainted with the seasoning virtue of Truth. As she was made willing to submit to the cross of Christ, and to follow him in the way of his leadings, she was preserved from many of the follies and vanities incident to youth.

In the year 1748, she was married to John Hampton, of Wrightstown, Bucks county; and having a large family of children, she was careful to bring them up in habits of plainness and industry. Her husband departed this life in the 9th mo. 1775; some

time after which she appeared in the ministry, and being faithful, she grew in her gift, and was sound in doctrine, accompanied with a degree of heart tendering authority. She travelled at sundry times in divers parts of the adjacent provinces, with Friends' approbation, and was often engaged in the service of visiting families to good satisfaction.

She removed within the compass of Horsham monthly meeting in the year 1792; and some time after, bodily infirmities began to increase upon her; yet her zeal for the cause of Truth and righteousness did not abate. She was a diligent attender of our religious meetings both for worship and discipline, and a lively example when there, by humbly waiting for the arising of the power of Truth; not being forward in her public appearances.

In the time of her last illness, she was much afflicted with bodily pain, which she bore with exemplary patience and resignation. She was often concerned that her children might be preserved in obedience to the manifestations of Divine grace; and at one time, after speaking of the example of Christ, how he often retired from the multitude into the mountains and solitary places, and spent much of his time in prayer and meditation,—she exhorted her children often to retire to the place of prayer, and to delight in inward retirement of mind.

At another time, when a friend was sitting by her, she appeared to be in supplication to the Lord, but with such a low voice that many words could not be understood. Some time after she said, "Oh! the severe pain that I feel; but if it will hasten this poor tabernacle one step towards the grave, what matter, if I can but be preserved in the patience until the end

comes, when my soul may be at rest in the enclosure of that quiet habitation, where there will be no more saying, I am sick."

At another time, she said, "O Lord, shake, terribly shake all the delights of this world, and turn the people's hearts more and more to seek thy truth." She then spoke a few words setting forth the goodness of the Lord, and added, "O death! where is thy sting? O grave! where is thy victory? where there is no fear there is no sting." Some time after she said to her daughter, "Give me up;—let me go, and do not hold me—I must go—I have given up the world and all that is therein, and am fully resigned to leave it." At another time when in much bodily pain, she said, "O thou that hast been with me in six troubles, leave me not in the seventh."

She often appeared to be offering up praises and thanksgivings to the Lord, and through all her afflictions of body, she appeared to be firmly fixed on the immoveable rock, Christ Jesus, and her hope and confidence unshaken, that there was a place of rest prepared for her among the righteous; into which we doubt not she is entered.

She departed this life in love and unity with her friends and neighbours, on the 28th of the 1st month, 1796, aged sixty-five years; and was interred in Friends' burying ground at Byberry, on the 31st of the same, at which time a solemn meeting was held.

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In a rough draft of a testimony concerning Ann Hampton, it is represented that her ministry was sound and edifying, and that she was careful to speak *in the life and power of Truth*; sometimes observing

that "it was a great matter to know when to speak and when to keep silence." It is further said that in the exercise of her gift she was not desirous to be seen or heard of men, but when she felt a renewed qualification to stand forth and proclaim the gospel message, she was not afraid of men, nor ashamed of the simplicity of Truth. She was steadfast in her principles, and not easily moved nor carried away with new things. When the fanaticism of Jemima Wilkinson made much noise, and drew away a number of unstable minds, she appeared to see through the deception, and to continue firm in adherence to the fundamental principle of our profession,—the manifestation of the spirit in the mind of man, as the infallible and sure guide to truth and happiness.

Though her natural temperament of mind was lively and cheerful, and her conversation and deportment generally in accordance with her views that true religion did not lead into a gloomy path, yet she had seasons of deep baptism of spirit, and inward exercise of mind, that were sometimes marked on her countenance:—though she seldom made these the subject of conversation with others, or indulged in a gloomy or complaining disposition. Once on returning from meeting, she asked her grandson whether there was such a text of scripture as this, "I had fainted, unless I had believed." By turning to the bible and carefully searching its contents (for no concordance was accessible or much known in those days) the expressions of the psalmist were shown her, and appeared to be descriptive of the state of her mind, by some hints she then dropped.

With her intimate and elder sister, Grace Townsend, she was particularly united in a congeniality of

feeling, as well as of religious experience. Their minds seemed prepared for rightly estimating this world as a state of probationary preparation for a better and higher scene of spiritual enjoyment.—Hence their conversation on the dissolution of the animal body, and their prospects of a happy immortality, were without anxious fears, and evidently influenced by a well grounded hope of acceptance with Him who knew the sincerity of their hearts. Death indeed appeared to have no terrors, but to be viewed as the avenue from this state of being to another far more glorious.

Although in the preceding testimony, it is stated that she was preserved in early life from much folly and vanity, there does not appear to have been any thing that was gloomy in her composition. She was naturally lively and active in her disposition, quick in her perceptions, and discriminating in her judgment. She was married before she attained the age of eighteen; and manifested the qualifications of maturity in the prudent management of her domestic concerns; her children also were early instructed in habits of industry, economy and order. After the decease of her husband, she was housekeeper for Thomas Wilson of Bucks county, whose wife, then recently deceased, was her sister. She continued there near two years; during which time, she first appeared in the ministry at Middletown meeting. About this period, her mind appears to have had its humbling exercises, and was gradually centring in devotion to the unfoldings of Divine truth; so that she advanced in her gift of gospel ministry, to the satisfaction of her friends. In attending to the openings which presented, she *was concerned to travel in religious visits to Friends*



abroad; once thro' New Jersey, as she expressed it, from Cape May to the Drowned Lands—also to Maryland, Virginia and Carolina, in company with Hannah Wilson and William Matthews. In this journey she was from home almost a year, and attended nearly all the meetings of Friends southward.

Small incidents sometimes develope the character of an individual, and show the christian feelings of a humble mind intent on doing good. Thus, in the conduct of Ann Hampton, when abroad travelling in the service of Truth, she was mindful of the domestics, or those employed in the labours of the kitchen. In order to obtain their company or mingle with them in mental feeling, she would frequently, after dinner, retire to the kitchen to smoke her pipe.—Here she would enter into familiar converse with the girls, and thus find opportunities for extending judicious counsel, admonition or caution, as she might feel her mind engaged.

Although Ann Hampton used tobacco for smoking, and the practice was common in those days, with both men and women, in long stemmed pipes imported from England,—yet she did not appear to be a slave to it. She considered that “the earth is the Lord’s and the fulness thereof;” that he has given the herbs and plants for our use; and that as she found a medicinal benefit from the moderate use of this plant, it was proper to avail herself of it. If her practice of smoking was, by her feeling and thoughtful mind, converted into an occasion for more minutely entering into sympathy with the minds of that useful class of her fellow probationers whose province is to wash dishes, and other kitchen employments, she may be held excused, even if the use

of the tobacco pipe was not always essential to her health and bodily comfort.

When not engaged in religious services abroad, she frequently visited her children and friends in a social way. In conversation, her observations were striking, lively and appropriate, and people of intelligence and reflection were much interested in her discourse:—as an observer once remarked of her,—“She was a woman of good sense—qualified by religion.” During the time she was a member of Byberry meeting, she engaged with other Friends in a family visit to the members of Horsham monthly meeting: but her public appearances in the ministry were not frequent, and she was generally brief, rarely occupying more than ten or fifteen minutes; for it was her care to close in the life.

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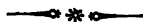
The following letter from her mother, who was also a Friend in the ministry much esteemed for her purity of life and soundness of judgment, is thought worthy of preservation. See account of Grace Croasdale in the Collection of Memorials, page 278.

Written at London Grove.

“A few lines to you, my dear children, whom I have often mourned and prayed for, that the Lord might preserve you from falling into the many snares of satan; and my concern still remaineth for your preservation and steady watch against every appearance of evil,—so that you may have a good foundation when storms may arise. Some of you may meet with close trials, either inwardly or outwardly, before I shall see you again; therefore prepare yourselves with all your mights, to meet the Refiner in the way of his coming; so that you may be enabled

to bear all things with resignation to his holy will, and daily wait upon his great name, who is forever worthy. Live in love one with another, and be ready to assist one another—and be sure that you let no hardness get in, upon any account, neither one towards another, nor amongst your neighbours with whom you dwell—because I know it is an enemy to all that is good. My dear love to you all, my dear children, and your companions and children, as if named one by one. I am middling well in health at present, and expect in two days to set off on our journey southward, which looketh very close and hard work for the flesh: but I think I am resigned to the will of God, if I should never see you more. The Lord preserve you in his fear. My dear love to my friends and fellow creatures.

GRACE CROASDALE."



## TO THE MEMORY

*Of SARAH MORRIS, who died at Philadelphia, the  
24th of the 10th mo. 1775.*

"Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me." *Luke, xxii. 28, 29.*

When suffering virtue from its bands releas'd,  
Puts on the victor, 'midst its kindred blest,  
Hails the sweet confines of the immortal shore,  
Where sin shall wound, nor pain afflict us more;  
Where frailty ends,—where joy no period knows,  
But perfect bliss shall each probation close;—  
Ah! shall the tear of sorrowing nature shed,  
Our human weakness,—o'er the favour'd dead?

What? shall we mourn, that exil'd souls are free,  
In life divine, and heaven's own liberty;  
Which oft the captive spirit long'd to taste,  
Amidst the perils of this desert waste,  
Where clouds and storms our trembling feet sur-  
rounds,

The frailty weakens, and the conflict wounds.  
No; dear departed friend; we will not mourn,  
Nor with our tears defile thy peaceful urn:  
And while triumphant in Messiah's rest,  
In full performance of his promise blest,  
Thy pious labours shall survive thy dust,  
And glow amidst the annals of the just.

Zealous and faithful in her Master's cause,  
And form'd to teach Messiah's healing laws:  
Hark! the glad voice, by heaven's command dis-  
play'd,

To point the path, the feeble pilgrim aid,  
To warn the rash from folly's dang'rous shore,  
Direct the seeking, and the lost explore;  
To cheer her fellow-travellers on the way,  
Revive their hopes, and glad with dawn of day.  
Ready to heal, and cautious to reprove,  
She touch'd the wounded with the hand of love;  
Directed thus, with an enlightened mind,  
The proper portion to each state assigned;  
So flow'd the powerful language of her tongue,  
In soft persuasion, and in reas'ning strong.  
Her noble faith and generous charity,  
From bigot's modes, and superstition free,  
Fix'd her foundation on the gospel plan,  
And grasp'd the whole creation in her span;  
Not dar'd, presumptuous, bar the heavenly road,  
On man her brother, from her father God.

Her heart benevolent, with judgment join'd,  
And easy converse, show'd her generous mind:  
Where christian virtues did with social blend,  
And form'd the instructor in the cheerful friend.

Hail favoured soul! admitted to that peace  
Which fears no interruption nor decrease;  
Where souls are victors,—and the storm no more  
Ruffles the calm of Canaan's promis'd shore.  
Thro' faith's perspective, thus the prospect clears,  
To happier scenes beyond this vale of tears:  
In glory robes frail nature's final hour,  
"Tho' sown in weakness, it is raised in power."  
From doubts remov'd, from every danger free,  
"The mortal puts on immortality."  
Where each fierce conflict with the foe is o'er,  
Weakness shall cease, and change be known no more.  
Where the glad spirit in its native clime,  
Beyond each dark vicissitude of time,  
Victorious soars above this earthly clod,  
And shares its triumph with the sons of God.

Oh! in these blissful seats of love divine,  
May we again the dear lost friend rejoin,  
In holy union,—heavenly raptures raise,  
And join our chorus in the song of praise;  
And while but pilgrims in this desert road,  
Patient submit to every stroke from God.

FIDELIA.

27th of 10th month, 1775.

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*Letter from Oliver Paxson to George Churchman.*

New Hope, Bucks county, 16th of 11th mo. 1804.

Beloved friend,—I can freely own the revival of the spirit of discipline in our day; and am willing to mention a few particulars. Since my remembrance many members of our society kept slaves, and some of them were in high stations; when a few righteous individuals arose with clean hands, such as John Woolman, Anthony Benezet, and others that thou may remember better than I; these bore a faithful testimony against it; and as they abode in the faith and the patience, in the labour and travail, the testimony was advanced, till that evil was done away.—The next matter I shall notice was horse racing, or rather horse pacing. I have known in my youth divers in our society that were active members, who would mount their fine horses at elections, courts, vendues, and other public places, and strain them to excel their opponents; and if no wager was laid, no censure was passed: and scarcely any rank of the society was clear of being spectators. After a time this became the burden of a few, and as they continued to bear testimony faithfully, their hands became strong, by the uniting of fellow members; so that at this day the spectators at horse racing are carefully looked after and dealt with. I shall now proceed to mention the extraordinary manner in which many marriages were conducted; some having invited from one to two hundred people; the feasting continuing for two days; and indeed the noise, the plays, the foolish talking and jesting, were a shame to the christian name. This practice, by an honest exercise of christian discipline, is greatly re-

formed. The next, and probably the last matter I shall particularize, is the manner in which our fathers gathered their harvest; which was by collecting a large number, perhaps twenty or thirty; many of them of dissolute characters; when the rum bottle was filled as often as it was emptied; and frequently a quart to a man! Oh! the revelling,—the noise,—the obscene conversation,—the striving, and the waste of grain,—the gifts of heaven! These things called loudly for the line of discipline to be stretched; and this we have taken up also. Harvests with us are now gathered with a good degree of temperance, sobriety, and moderation; and very little ardent spirits consumed in the general. Is there not occasion for the faithful in our day to say as they formerly did, “Thanks be to God who giveth us the victory?”

This last subject leads me to make a few remarks on the painful travail the church is in, on account of the use and traffic of and in spirituous liquors. It appears to me to call for faith and for patience as well as labour; for I have been abundantly confirmed in the course of my exercises, that the testimony is a righteous one, and that all those who continue to oppose it, will suffer loss. I mean particularly distillers and retailers: and Oh! that the rest of the society would cleanse their hands from the pollutions of it, by ceasing from making it in large quantities out of their fruit, or making a free use of it in their families or fields; for I believe we shall never get on in clearness and strength, till the active part of the society, at least, are redeemed from the pleasures and the profits of it; and here I rest this subject.

I have now taken a view in a cursory way, of the

state of our Zion for more than forty years past, and what more shall I say? When I look over thy present condition, O thou Society of Quakers, whose principles and testimonies above all others I love, I see thy depravity is great! Nevertheless, there are many righteous in thee, and for the sake of these thou art spared; and what I desire more than the increase of corn or cattle, is, that the number of these may be increased. And the way to arrive at this blessed condition, if my prospect be right, is for the parents to burst asunder their bonds of thick clay, and the wings of the youth to be clipped. That those may shake themselves from the dust of the earth, and these put away their ornaments of folly; and all unite together in going down to the washing-pool, from whence we might be favoured to come up like the flocks so beautifully described, all bearing twins, and not one barren among us. Then indeed would our Zion "become the beauty of nations, and our Jerusalem the praise of the whole earth."

As thou hast been kind enough to give me a short account of thy late visit to some remote meetings, I was pleased with it; believing such services are acceptable to the Master, and edifying to the brethren: so I am willing to give thee a short account of mine about the same time, in company with my beloved friend, William Blakey. We spent about five weeks within the compass of New York Yearly Meeting, and two in the Jerseys; and as we were concerned to keep in the littleness, way was made in the hearts of our friends to receive us and our little services gladly. Friends in York government are more in *the ancient simplicity* than here, with respect to *externals*, yet *weaknesses* were apparent, and a want of



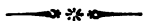
skilful fathers. The spirit of the world, with its commerce and speculation, is making rapid strides among the people. Some Friends have been caught and many more are in danger. I had a painful travail on this very account among them, fearing they would be saying in themselves, as some of old that the apostle James thus rebuked, "Go to now, ye that say, we will go to this or the other city, and tarry there a year, and buy and sell, and get gain." Not so, saith the good man; but "if the Lord will, we will do this or that." For want of attending to this blessed criterion, they and we are suffering loss. Divers friends inquired after thy welfare with affection; if I remember their names, they were Edward Hallock, Richard Titus, Thomas Titus, Daniel Dean, and perhaps Esther Griffin and Hannah Field.

Beloved friend, I am fearful of wearing out thy patience; but bear with me while I relate a little circumstance of a negro woman we were in company with, who was brought up or lived in a neighbourhood of Friends at the Oblong. She was convinced of Friends' principles and applied to be received; but was put by solely on account of her colour, as we were informed. She took it very hard, and was greatly distressed; but afterwards joined the Baptists. She was then travelling through the country appointing meetings, calling the people to repentance and amendment of life. Some Friends had heard her, who informed us she sat a time in silence, and rose under awful solemnity, delivering herself in powerful language; insomuch the audiences were frequently broken into tears; which seemed to shake the priests in a mortifying degree, and created an alarm amongst them and their elders; they not allowing

women to preach. We had a solid opportunity with this black woman at a friend's house. I asked her if she had been baptised. She replied, "I submitted to it." I then asked her how many baptisms there were in the christian church. She said she put no dependence on elementary water; she knew there was another baptism that cleansed the floor of the heart, and under the constrainings of it, she was travelling up and down the land, calling mankind to amend their ways and their doings; for she clearly saw that religion was too much on the tongue and lips, and that the hearts of the people were far from the Lord. My mind was greatly exercised on her account, fearing she would not be able to stand the trials that await her. We gave her caution and counsel, such as occurred.

With the salutation of brotherly love, I remain thy friend,

OLIVER PAXSON.



*Thomas Chalkley's Letter to his wife.*

Tortola, the 16th of 8th month, 1741.

My dear,—By this know that I am well and safely arrived here at governor John Pickering's, who with his spouse are very loving and christian-like kind, and received me with hearts full of tender love. Yesterday we had a large and satisfactory meeting at John Pickering's house, where were many people, and divers not of our profession; and I hope I may say that the good hand of the Lord was with us.—John's wife and her sister, the wife of one Hunt, appeared in this meeting, and also my poor self, so that many were much affected and broken into tenderness;

and I felt some reward in my bosom, in undertaking this religious visit. There was at this meeting a dear young creature, whose father had turned her out of doors for coming to Friends' meetings, saying he had been at all the charge to buy her fine clothes, and taught her to sing and dance; and all for nothing.

I have no sight of my return as yet; but as soon as I have, and have an opportunity, I shall let thee know it. We had a rough passage; the wind being very high and contrary, with much rain for above a week. We were from land to land eighteen days, which was no bad passage considering the difficult weather. We saw nine sail of vessels in our passage, but spoke with none. I have no occasion to boast, but was and am thankful that all fear, except the fear of the Lord, was taken from me. We left the capes of Delaware the 23rd of 7th month and arrived here the 10th of 8th month, being one day turning to windward among the isles. Thus I tenderly salute thee with all our children and relations as if named, and all dear friends every where. Let my friends know that I believe myself to be in the way of my duty.

I have my health now better than I have had it for several years, which I take to be a great favour from Him in whom we live and move (if we live and move well) and have our being.

The governor, his wife and her sister, are dear tender hearted Friends, and he seems to be better satisfied as to defence since I came, than he was before. I understand from the governor that the general hath sent for the warlike arms here, saying, if the people were Quakers, they would have no need of them; that he should want them at Antigua; and

that a good Quaker stood fairer for heaven than a bad churchman; but he liked his own religion best; and if they could trust Providence with their interest, they had a right to do what they would with their own: and he has still continued John Pickering governor of the island, to the great mortification of all the great swords-men.

Things are yet young and tender here; but we hope for a growth as above in the best things. The great name of the Most High be praised for his merciful visitations; so be it sayeth my soul.

I have a little more which I cant well omit, and this is for those who wear hoops among us. The governor's wife, her two sisters, captain Hunt's wife, and the young woman whose father turned her out of doors, wore hoops before they were convinced of the principles of our friends; but being thoroughly convinced, they could wear them no longer; and divers fine young people have left them off since, though they have the same excuse here all the year as our girls have in summer. May the great Lord of all gird our youth with the girdle of Truth; and then they will not need those monstrous, preposterous girdles of hoops. I call them monstrous; because if Almighty God should make a woman in the same shape her hoop makes her, every body would say that she was a monster in nature: and they would say truly: so according to this real truth they make themselves monsters by art.

The governor and his kind loving spouse with two friends came out of the country to see me this morning; they desired their kind loves to be remembered to thee, my dear, and to my daughter, and I know *their love is to Friends*. This is an island of as great

plenty of the country provisions as any in these parts, and in times of want it hath supplied divers other adjacent islands, of which there are many. One of these dear friends who have come to see me, in a very scarce time when corn was at 6s. per bushel (the usual price being 3s.) would take no more, saying he would not raise the price since he had plenty; and it is very observable that he always has corn, which the people take to be a blessing on him because of his charity. He is a good Friend, and is now (since I came) about building a meeting-house; he tells me he believes it will be money well laid out. The governor intends to build another. These are good examples.

I am thy loving husband,

THOMAS CHALKLEY.

In less than two weeks after writing the foregoing letter, Thomas Chalkley was seized with a fever, which in a few days terminated his earthly pilgrimage. He died on the 4th of 9th month, 1741, and was buried on the island of Tortola, aged sixty-six years and a half.



*Letter from Edward Stabler.*

Alexandria, 11th mo. 12th, 1829.

It is not necessary, my dear friend, to tell thee that thy letters always give me pleasure,—thou knowest it too well to require the assurance. Independently of the intelligence which beams through them, and which is in itself an admirable and highly interesting object, the marks of vivid and warm affection.

the most estimable of all the features of the human character, are to me particularly endearing. I admire *intelligence*, but I love *affection*. The most perfect state of humanity subsists in those cases where both are united by an inseparable marriage, evidently of Divine appointment, and never dissolved, nor deranged, but to the unspeakable disadvantage of the household over which they were intended to preside. If there be any one instance in which the precept, "What God hath joined, let no man put asunder," is of the utmost consequence to be obeyed, *it is this*. For as Young hath said, "With the talents of an angel, a man may be a fool;"—and how many lamentable instances has the history and observation of mankind exhibited, where the intellectual powers of the mind have been exclusively cultivated, and its affections permitted to run wild—producing *monsters*, abounding in intelligence, but divested of goodness. Such cannot be objects of attachment, nor can they enjoy or confer happiness. Like the volcano, they are bright but destructive—they shine, but their light is the harbinger of desolation. On the contrary, the history of ignorance, however it may abound in affection, is not much less lovely than the former, though it must be admitted that it is not so terribly hateful. But where the two subsist in due proportion, they constitute the most lovely of all objects, and produce the largest measure of happiness in all relations. To maintain them in this order, and to re-call and re-arrange them when they have wandered, or become disordered, is the noblest employment of an intelligent and affectionate being. And for this purpose he stands in need of the wisdom and power of the Divine nature, to be manifested in him. For

it is not less true, that the wisdom and power of the Deity are alone capable of maintaining the harmony of his creation, than that they were the only adequate agents in its original formation.

The precious and lovely family at P. E. are an endeared sample of the union of intelligence with pure and ardent affections. I received a letter from them at the time of our Yearly Meeting, the first part written by our beloved A., the second by A.W., and the third by dear I., a rich and munificent reward for one that my best affections had dictated and sent to them. I have seldom in my life paid a visit which gave me more satisfaction than my visit there. They all seemed to dwell in an atmosphere where my spirit could breathe without obstruction or difficulty. I was prepared to expect a mental feast among them, from some previous acquaintance with I. T.— But the reality surpassed the anticipation.

After our Yearly Meeting, we were highly gratified by bringing home with us a precious company of visitors. They stayed with us from seventh-day to the following fifth-day,—and the only regret we felt, or they occasioned, was when they left us. It is a favour of no common magnitude to have such friends;—and to enjoy a sweet social intercourse with them, is among the most exquisite enjoyments in life. And when we look at the causes which make them so precious, is it not self-evident that the right order and due arrangement of the two great families of *intellect* and *affection*, governed and harmonised by divine wisdom and goodness, give them all their charms? Thy dear father and mother were very acceptably with us at our Yearly Meeting.— The remembrance of my kind friends about B. is a

constant inmate of my mind, and my best and kindest wishes are presented to them. But were I to go on and particularize them all, I should not have room to tell thee, thy dear parents, and brothers and sister, how very tenderly and sincerely I am your affectionate friend,

EDWARD STABLER.

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*Letter from Edward Stabler.*

Alexandria, 1st month 27th, 1830.

We all considered it a favour, my dear young friend, to have thy father's very acceptable company and religious services among us,—and my family and myself had cause to esteem it an especial gratification that he made his home with us. But the estimate which is formed of the value or importance of public religious opportunities, is so low, that in our cities particularly, if they are appointed to be held in business hours, the people will not leave their trades and merchandise to attend them. Had thy dear father's prospects admitted of his appointing evening meetings, hundreds would probably have attended, where tens only attend the *day meetings*. I suspect the cause of this will be found to be in the force of custom and usage. The greater part of religious professors have none but evening meetings, except on first-days,—they become of course reluctant to conform to any other regulation, especially if it is to be done at pecuniary sacrifices. There is, however, a consolatory thought which presents itself, in connexion with the subject:—the Father of mercies is omnipresent, and seeks those who will not seek him, and makes himself known to them that ask not for him;—and it was not *peculiar* to the first disciples



to be called while they were engaged in their secular employments, to follow the "manifestation of God in the flesh;" they were instances only of an universal dispensation to all the members of the human family. Of this we are all made sensible "when we turn to the right hand, or when we turn to the left," from the path of innocence and rectitude, by the "still small voice" that impresses the mind without noise, but with irresistible power, showing not only the wrong way into which we have turned—but clearly demonstrating the *right one*;—saying, "This is the way, walk in it!"

*My* heart is fully prepared to acknowledge the great benefit of religious assemblies. But I feel for those to whom they seem wearisome—because they have in times past been so to me; especially when they were silent. The mind, in inexperienced life, is situated as Zaccheus was, in relation to the blessed Jesus. He was desirous to see him, "but could not for the press, because he was little of stature." In like manner, there are to us many *tall* interposing presentations, while our spiritual stature is small, that prevent us from perceiving the Divine manifestation. And I can recollect with certainty, that many times in my youth, when I have gone to meeting, I have been anxiously desirous to meet with that consolation and instruction of which I had heard and read,—but upon inward inspection, I could only see a multitude of other things, over which I was not as yet capable of seeing. But I have since perceived with clearness, that there is a *means* of ascending above these, as efficient for us, as the sycamore tree was for Zaccheus. And the same unchangeable mercy and goodness which created the tree, affords to us

his "good and perfect gifts," of which, if we avail ourselves, we shall indubitably arise above those obstructions which prevent us from discerning our greatest good. They are mentioned by the apostle James in beautiful contrast with things of an opposite character, in the qualities of the wisdom which is from above, that "is first pure, then peaceable, gentle, and easy to be entreated,—full of mercy and of good fruits—without partiality, and without hypocrisy." Each of these is calculated to elevate us higher and higher, above the qualities of "the wisdom which is from beneath;"—and these latter qualities constitute "the press" which hides from our discovery the glorious manifestation of Christ within us,—at once, the *hope* and the *cause* of glory.

I hope our beloved C. has arrived at her pleasant home, with the comfortable experience of increased convalescence. She is a precious child, and I entertain no doubt that it will be well with her, whether she remain an inhabitant of time, or become a resident of eternity. My best love salutes thy father and mother, brother and sister, J. T. and wife, M. P. and family, and the dear young woman I saw with thee at J. W.'s last fourth month: my affections have been attracted to her, every time I have seen or thought of her. C. P., his wife and sister, are also affectionately remembered.

I write under the pressure of a severe head-ache (rheumatism I suppose) of many days continuance. I hope it will furnish some excuse for so poor a letter to my dear young friend, from her very affectionate,

EDWARD STABLER.

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## IMAGINATION—PREJUDICE.

As is our state and condition, so things *appear* to us; and according to our *view* of things so we *speak* of them. It is of vast importance to us to know our state to be right, lest we should see things wrong, and be deceived; or rather, deceive ourselves.

In familiar anecdote, we are told of a certain person in former days who lived within thirty miles of Philadelphia till he attained to the age of a man, without having ever seen the city. Prompted by curiosity or business, he went; and on his return was asked how he liked Philadelphia. He said he did not like it at all. His reason was asked, on which he declared that "every man he saw there was drunk." Some time after, he went to town a second time, and was queried with on his return how he liked it—he replied, "Very well,—a fine city." But did he see no drunkards there? "Not one," was his reply. But how so, when at his first visit all he saw were drunk? The fact was, that on his first visit he got intoxicated himself, and at the second he kept sober. But as was his own condition, so he saw (or thought he saw) others.

So, it is said a person who is affected with the disease called jaundice, sees all objects of a yellow colour—because the eye is yellow. We know also that to look through the medium of glasses that are green, blue, &c. all objects appear to partake of the colour of the glass. We speak of things as they appear to us, seen through the medium of our present state.—If this state is not a right one we see things wrong, though we may think we see correctly. How often does an angry man charge anger on his opposer, when

it is in himself, and perhaps in himself only; even as the drunken man asserted that all the citizens were drunk, when it was only himself.

“If thine eye be single, thy whole body shall be full of light,” and in consequence thou wilt see every thing clearly. “But if thine eye be evil, thy whole body will be full of darkness.” He that looks with an evil eye on his neighbours, will see, or think he sees, much evil in them—and their failings or blemishes will be magnified in his sight. The evil passions that rule in his own heart will be charged on others, as if to palliate or screen himself. When Adam eat the forbidden fruit he charged the blame on Eve, and Eve on the serpent. But their eyes were *evil*, and darkness followed. So now, a covetous man thinks he beholds covetousness, extortion and fraud in others. An angry, contentious man fancies others are wrathful, quarrelsome and provoking. So, of all the evil passions and propensities: and thus unhappiness, misery and mischief, are multiplied in the human family; and those who are under the influence of malignant passions and feelings, not only render themselves uncomfortable, unhappy and miserable, but spread unhappiness and discord around them.

If we turn to the other side, and view the effects of a well regulated mind, we can understand the description of the amiable character given by the poet of one, who being

“Honest himself, he thought the world so too,  
Nor falsehood fear’d, for no deceit he knew.”

Where humility and love reign in the mind, and the actions of others are viewed through that medium, *how many virtues and graces are discovered! what*

excellent qualities are perceived! and how happy the contemplation of the good traits in the characters of our neighbours! What kindness and sympathy are seen and felt! and how is love and friendship, and happiness and peace increased in the human family!

Again, we see things through the medium of our prejudices, our preconceived opinions and prepossessions; and we judge of them according to the appearances thus presented. Hence the caution is needful, "Judge not according to the appearance, but judge righteous judgment." The views of things, which are taken by us under such prepossession or bias, may not be correct, and yet we may become tenacious, and positive in our assertions. But the medium of our sight not being pure, our judgment becomes erroneous; and when selfishness or pride produces confidence and an unwillingness to re-examine and be corrected, we may get into a habit of "erring in vision and stumbling in judgment."

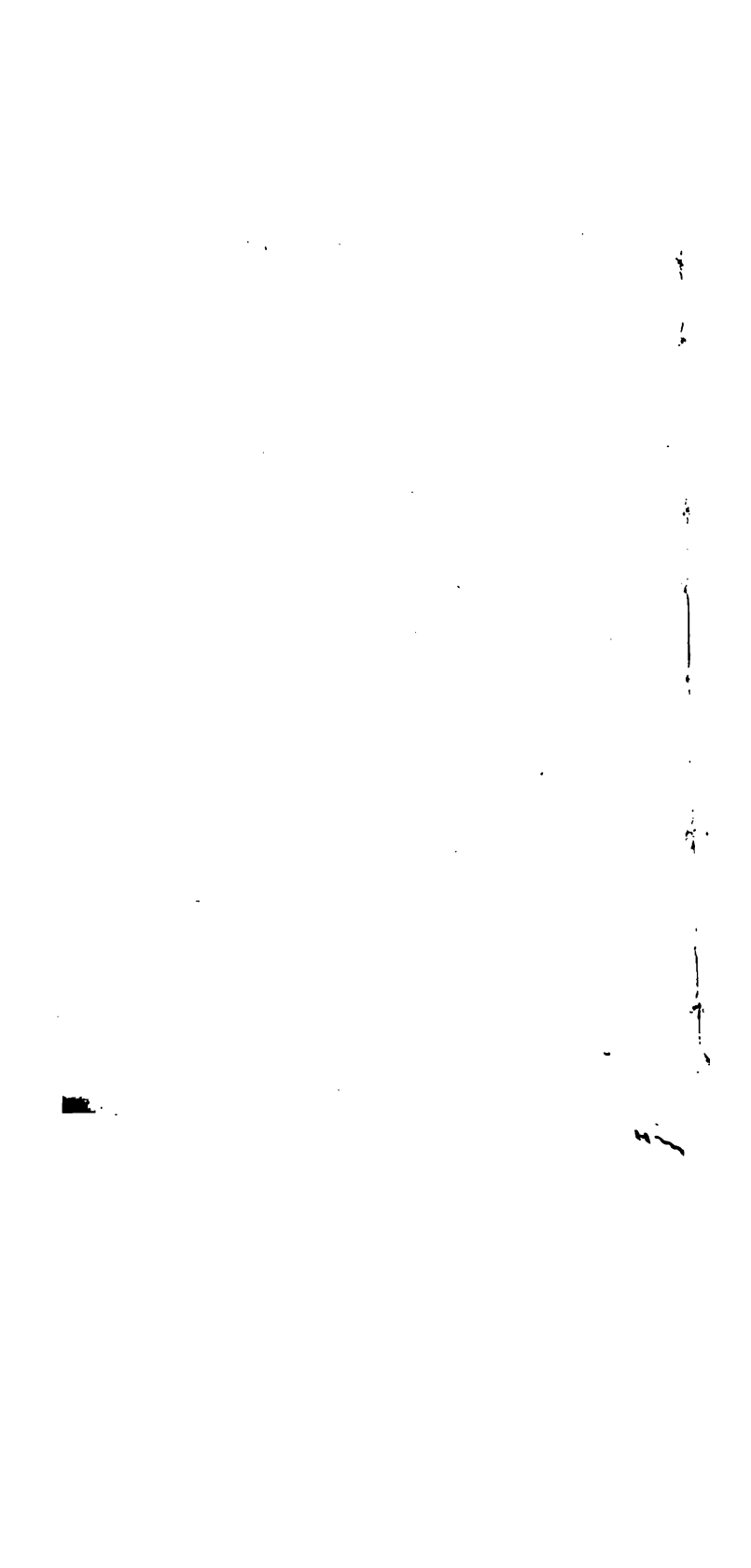
Self-complacency and self-consequence, are insinuating; and, if not guarded with very great care and circumspection, they are deceptive properties or feelings that entwine about us. But they are detected in a state of watchfulness and humility—and being rightly seen, we may through Divine aid keep them under proper government. Israel of old, thought they were the people peculiarly favoured of heaven. Their self-complacency or pride in this view, induced them to look down on others as far below themselves in the Divine notice. They had had many proofs of favour and providential interposition on their behalf; and they thought they had nearer access to the source of light and knowledge than others. But in proportion as their selfishness, or self-confidence in-

creased, they looked through a false and deceptive medium—yet their confidence emboldened them in the belief that they were right. Thus, they deceived themselves, and said, “Is not the Lord among us? no evil can befall us.” When under the influence of revengeful and malignant passions, they yet pretended to inquire of the Lord, and they deceived themselves into an opinion that his will approved of their angry projects. Who can read the twentieth chapter of the book of Judges, without horror, at the description of an exterminating war pursued by the Israelites against one of their tribes? Who can contemplate the loss of more than sixty-five thousand human lives in three days, in a revengeful war waged by brother against brother, without shuddering at the effect of malignant passions thus indulged? And yet the Israelites, through their mistaken pride and self-complacency, persuaded themselves that this was approved of Heaven. They asked counsel of God, the historian says, and they received answer according to their sanguine feelings and designs, as they thought. But it was their own imagination, or the lying spirit of self-deception. So in the case of Ahab’s prophets who asked the Divine counsel at his request, in relation to a war project, even four hundred of them said, Go up, for the Lord will deliver the city into thy hand. But Micajah, at the risk of his life and liberty, unveiled the fallacy of this lying spirit; yet the self-confidence of Ahab was such that he perished in his own deceivings. And many a one since his day has fallen a victim to his own misguided and evil passions, while yet he has vainly supposed, or wrought himself into the deluded opinion, that the holy God approved of his plans and selfish devices.

When the elders of Moab and the elders of Midian, with the rewards of divination in their hands, applied to Balaam to curse Israel, he inquired the mind of the Lord: "and God said to Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed." Balaam obeyed this clear and positive prohibition; until Balak sent again princes, more and more honourable than the first, with a promise to Balaam that he should be promoted unto very great honour, in addition to the rich presents offered him, if he would come and curse Israel. Now, instead of adhering strictly to the revealed will of the Almighty, as clearly manifested to him in this matter, Balaam pretends to inquire what the Lord will say to him *more*. But an evil eye was opened, and the splendour of wealth and honour dazzled his vision. Through this medium he looked, and persuaded himself that the will of the unchangeable Jehovah was now altered—"and he saddled his ass and went with the princes of Moab." Now mark the history, for the proof of his deception: the very next words are, "and God's anger was kindled, *because he went*." What! angry with Balaam for doing his will? No: but for going contrary thereto. It was Balaam's wish to go, "for he loved the wages of unrighteousness;" and it was his own delusion that persuaded him to think that the Lord said to him, Go with the men. Thus it is, "What ardently we wish, we soon believe" to be right. Therefore let every one take heed, and know what manner of spirit he is of; lest he put darkness for light, and assert error for truth.













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